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"VOX OCULIS SUBJECTA."

"VOX OCULIS SUBJECTA."

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"VOX OCULIS SUBJECTA;"

A

DISSERTATION

ON THE

Most *Curious* and Important Art of

Imparting SPEECH, and the Knowledge of LANGUAGE, to the *naturally* DEAF, and (consequently) DUMB;

With a particular Account of

The ACADEMY of Messrs. BRAIDWOOD of Edinburgh,

AND

A PROPOSAL

To perpetuate, and extend the Benefits thereof.

"Per varios usus *artem experientia* fecit,
"Exemplo monstrante viam." —

By a PARENT.

LONDON:

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PREFACE.

POLITICKS and party views, which, at this day, occupy and engroſs the minds of ſo many, have no place or ſhare in this unambitious publication; of courſe prejudices and reſentments, on that ground, cannot be provoked.

A great part of this eſſay being obviouſly either *compilation, and quotation, or narrative*; it muſt neceſſarily be apparent, that literary fame cannot be its object.

It is neither an attempt at compoſition, nor at criticiſm; but, without oſtentation, hath its origin in the *ſimple* principles of ſympathy and philanthropy.

The primary motive is, an ardent ſolicitude that the benefits of an ingenious method (*new* in *extenſive* practice, if not new in theory) of infinite importance to many individuals, may be univerſally realized :— Having myſelf *collaterally* experienced the ineffable ſatisfaction conſequent on its practicability, I am urged by an impatience kindled by ſocial affection, to communicate the conſolation to *all* others who may *ever* be in the ſame predicament.

This, although a ſecondary, is not a ſmall inducement.

The Editor is not unapprized, that ſeveral treatiſes have been publiſhed on this art, *in the laſt century*, by men of diſtinction in the literary world, viz. Dr. *Amman* of Amſterdam, Dr. *John Wallis*, and Dr. *William Holder* (by the two former in *Latin*) :

Latin): and alſo by *Bulwer* in Engliſh. They are *all*, now, become rare books, and hardly to be met with, as he hath experienced.---The ſubject is alſo touched upon in a late Eſſay, intitled Elements of Speech, by *J. Herries*, A. M. 1773.—Extracts from, or tranſlations of particular parts of each, are inſerted in the body of this; but neither of them had *altogether* the ſame grounds, nor the ſame points in view with this: Nor did they flow from the feelings of a parent.

That an art tending effectually to reſcue a *certain proportion* of the human ſpecies in every age, and in every country, from *idleneſs*, *ignorance*, and *wretchedneſs*, may be perpetuated, and its benefits happily extended to every poſſible ſubject, is (it is conceived) of no trifling conſequence to ſociety, collectively:—To thoſe who are or

may be *born* deaf, especially, and their immediate connexions, it must be deemed invaluable.

If the cultivation of the human mind be the pursuit and end of philosophy, if the salvation of the soul be the use, object, and glory of theology, divines and philosophers will, at least, give credit for the intention, which is always the best apology for the most indifferent performance.

To convince *the world* of the practicability of this extraordinary art (*incredible* to many), and to endeavour to prevent its being lost, like many other arts, after having been brought to perfection; to excite the attention of the public to a plan, which (if the rational nature is superior to the animal) hath objects the most interesting and affecting, is the ultimate design of

this publication:—Should this prove the means of *one* only of the human race, in whom "*the particle of the divinity*" is inhærent, being raiſed from an humiliating, moſt melancholy ſtate by nature, and added to the number of *converſible* and *happy* intellectual beings, not only the application it hath coſt will be abundantly compenſated for, but the hours expended herein will ever be conſidered amongſt the moſt uſefully employed, as well as the moſt important and valuable of thoſe beſtowed by Providence, upon

March,
1783.

The AUTHOR.

ERRATA.

P. xiv. (Contents) l. 13. *dele* end.
P. 23. l. 9. *for* effect, *r.* defect.
P. 25. l. 14. *for* was, *r.* is.
P. 36. l. ult. *for* are, *r.* is.
P. 68. l. 12. *r.* " and of the *inſtruments* of *voice* and " *articulation.*"
P. 94. l. 17. *r. not* to be thought on.
P. 101. l. ult. *dele* doth.
P. 128. l. 7. *for* throughout, *r.* thoroughly.
P. 137. l. ult. *for* naſo-dental, *r.* naſo-vocal.
P. 184. l. 1, 2. *r.* direction and authority.
P. 159. l. 17. *for* remarkable, *r.* remarkably.

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Lord Monboddo—Origin and Progreſs of Language.

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" VOX OCULIS SUBJECTA ;"

ON

The Curious and Important Art of imparting
LANGUAGE to the DEAF.

INTRODUCTION.

MAN, as a ſocial being, hath an irreſiſtible propenſity to communicate with his ſpecies, to receive the ideas of others, and to impart his own conceptions: this natural diſpoſition for ſociety and converſation is very early apparent in infancy, and as " Nature never gravitates to nought," it hath univerſally provided the means of

fulfilling its dictates (except perhaps in the comparatively few inſtances of ideots), that is, it hath beſtowed *capacities*, for gradually acquiring all ſuch habits and faculties as are requiſite and convenient to us, or conducive to its own purpoſes. In ſome, thoſe natural *capacities* or capabilities are complete, in others partial; but, *in all*, they require, like every ſpecies of ſoil, cultivation and improvement.

That mankind are deſigned for a ſtate of *active* intercourſe, ſeems evident from this conſideration alone, that every acquiſition is progreſſive, and very little of our knowledge is from intuition. Even our moſt common faculties, although acquired by inſenſible degrees, are the effect of habit. Every great and valuable end is attainable only by ſlow degrees: no art

art or ſcience was ever brought to perfection on a ſudden.

Nothing exemplifies this poſition more inconteſtibly than *language*, emphatically and elegantly defined, "The joint energy "of our beſt and nobleſt faculties, reaſon "and ſocial affection *."

The ſeeds or elements of reaſon and ſocial affection are connate with us, and inſeparable from our conſtitution as intellectual beings; they ſpring up, bud, bloſſom, and bear fruit in *due ſeaſon*, in proportion to the culture and manure they receive: they manifeſt themſelves *even in thoſe who have never enjoyed the means and advantages of attaining ſpeech*, as abſolutely, (though not ſo copiouſly,) as in other men:—the operations of *their* minds in many inſtances

* Harris's Hermes.

are demonſtrated beyond the poſſibility of a doubt (although inexpreſſible by them *in words)*; but, as the pathetic poet, in painting the bleſſings of language, and the reciprocal enjoyments of converſation and friendſhip, ſays,

'Tis "SPEECH, that ventilates our intellec-
"tual fires."
——"Thoughts ſhut up want air,
"And ſpoil, like bales unopen'd to the
"ſun.—
"Had thought been all, ſweet *ſpeech* had
"been deny'd;
"*Speech, thought's canal! Speech, thought's*
"*criterion too!*
"Thought in the mine may come forth
"gold or droſs;
"When coin'd in words, we know its real
"worth.

"Thought,

"Thought, too, deliver'd, is the more poſ-
"ſeſt;
"Teaching, we learn; and, giving, we re-
"tain
"The births of intellect; — when dumb
"forgot." "YOUNG."

The uſe, advantage and neceſſity of ſpeech, or *articulate language, to every individual in a ſtate of ſociety*, are ſo exceedingly obvious and ſtriking, that any farther attempt to illuſtrate them cannot but be ſuperfluous. In every ſtation and condition of life, tranſactions muſt ariſe, *even from our natural wants*, to which, without this faculty, we ſhould in a great degree be incompetent. What purpoſe then more worthy of humanity than that of providing a remedy for a defect in *many* of our own ſpecies, which is ſo eſſential an obſtruction to their happineſs?

PART I.

DISSERTATION

ON

The Curious and Important Art of imparting LANGUAGE to the DEAF.

THE catalogue of infirmities and calamities to which human nature is ſubject, exhibits, perhaps, no caſe of our fellow-creatures (inſanity of mind excepted) that more forcibly, or more juſtly, excites our commiſeration, than that of the *deaf and dumb*.

"No corporeal defect," ſays a late author on the Elements of Speech, "renders an individual ſo *uncomfortable* to "*himſelf* and *others* as that of *deafneſs*.—

"*Not even thoſe who are blind* are half ſo "*pitiable:* they are generally ſocial and "lively: the pleaſures of converſation, "the *charms* of muſic, ſupply the want of "the other ſenſe.—It is true, we re- "ceive an inexpreſſible delight in ſurvey- "ing the various productions of nature "and art: yet ſtill the pleaſure is more "ſelfiſh and confined, than that which re- "ſults from the objects of hearing and the "exerciſe of the vocal powers."—"How "dull and ſolitary appear the men who "are *deaf* and *ſpeechleſs!*"

The principal channel through which inſtruction and knowledge (the ſources of infinite pleaſure) are uſually conveyed to the mind, is the ear. This, by ſome internal, unaccountable misformation, or derangement (of *their* organs of hearing,) is blocked up for ever! to *them*, all na-

ture wears a ſolemn ſilence; the conſequence is, that ſpeech, that mark of humanity, that peculiar ornament and dignity, which chiefly diſtinguiſhes man from the brute creation, is unattainable in the *common* way, it being, evidently, by the imitation of the ſounds which *we hear*, that mankind *ordinarily* acquire the art, or the faculty of ſpeech.—In the midſt of multitudes, *they* may be ſaid to be in ſolitude.

Whenever we meet a perſon (although an entire ſtranger) in this unhappy predicament, or reflect on the melancholy ſituation of ſuch as were born *deaf*, and remain (conſequently) *dumb*, does not our ſenſibility receive a ſhock, which is too violent and complicated to admit of deſcription?—Excluded from the knowledge of every thing, except the *immediate* objects of ſenſe, apparently doomed to ignorance, idleneſs,

idleneſs, and uſeleſſneſs, a burden to their friends and to ſociety, incapable in ſuch a ſtate of that ſocial intercourſe and communication of mind, which conſtitute the moſt pleaſing and rational enjoyment of intellectual beings, without diſtinct ideas of moral obligation, of their duty to God, or the nature and end of their exiſtence; what pitiable animals are men, in ſuch circumſtances, and how little ſuperior to the brutes!

The mind flies off with pain, if not with horror, from the affecting idea.

After the conſideration of their deplorable caſe, what pleaſure muſt the benevolent heart receive from the information, that, whatever may have been the former fate of ſuch perſons, *all ſuch* may now be reſcued from their miſerable condition, and enabled

enabled to become not only *happy* and *uſeful*, but even *learned* members of ſociety; for Providence, in infinite mercy, hath been pleaſed to point out a method, by which they may be taught, *in effect to hear*, and *in reality to ſpeak and read*; to attain ſuch a perfect knowledge of language, as (by obſerving the motion of the mouth in others) to *converſe* intelligibly *viva voce*; to expreſs their own ſentiments not only diſtinctly, but elegantly in writing, and even, in proceſs of time, to tranſlate one language into another; conſequently to learn arithmetic, geography, mathematics, and any other art, or ſcience (practical muſic excepted): but, above all, to have a thorough knowledge of the *dignifying* principles of *morality* and vital *religion*. That this fact, however aſtoniſhing, is well known to many, (although not ſo univerſally as is hoped it will be) ſeveral reſpectabe

ſpectable characters have ſome time ago teſtified to the world, in the newſpapers and magazines. Among the many who have attended the public examination, and atteſted the progreſs of ſeveral pupils of the juſtly celebrated Mr. *Braidwood* of Edinburgh, (who hath brought this very curious, *important*, and almoſt incredible art to a much greater degree of perfection than any former profeſſor) were the late Lord *Morton*, Preſident of the Royal Society, Lord *Hales*, Doctor *Robertſon*, Sir *John Pringle*, Doctor *Franklin*, and Doctor *Hunter*, *&c.*

The following authors have alſo inconteſtibly confirmed the information, viz. Mr. *Arnot*, in his Hiſtory of Edinburgh; Dr. *Johnſon*, in his Tour through Scotland to the Hebrides; Mr. *Pennant*, in his Tour through ditto; Lord *Monboddo*,

in

in his Origin and Progreſs of Language *.

It is remarkable (notwithſtanding all that had been written by *Plato*, *Ariſtotle*, *Dioniſius* the Halicarnaſſian, *Quinctilian*, and others of the antients, who have inveſtigated the principles of language and the formation of the vocal and articulate ſounds) that until about the middle of the laſt century, we know of no *attempts* having been made in *this extraordinary art*, and at that time in only a few inſtances; it exiſted then indeed *chiefly* in theory; there were, however, ſome inſtances of ſucceſsful practice. *Bullwer* relates, in his Philocophus, or Deaf and Dumb Man's Friend, publiſhed

* Extracts from each author are hereunto ſubjoined in the Appendix, in order to comprize, as it were in one view, ſuch corroboration of the account herein given, as to leave (I hope) no doubt in the minds of any into whoſe hands this may chance to fall.

in

in 1648, an inſtance of a Spaniſh nobleman inſtructed by a prieſt. Dr. *W. Holder* taught *one* young gentleman in this country, to make ſome proficiency in 1659—Doctor *John Wallis*, Fellow of the Royal Society, and Savilian Profeſſor of Geometry at *Oxford*, inſtructed *two* in ſome degree, about the year 1660.

The ingenious Doctor *John Amman* of *Amſterdam* alſo inſtructed a young lady at *Haerlem*, and ſeveral others in Holland, between the years 1690 and 1700—Some attempts had been made alſo by *Van Helmont*, a German, and by *Monachus*, a Spaniard.

Mr. Baker likewiſe latterly profeſſed the art in this country, and practiſed it with ſome ſucceſs, about *twenty-five or thirty years ago*; but no regular academy was ever opened

opened by either.—It was reſerved for that "*hot bed of genius*" (Edinburgh) *to bring to maturity* ſo great a curioſity.

Beſides the abovementioned academy, there are *now* others, where the art is taught, not only in England, but in France and Germany; but, as theſe obſervations are intended to be made upon the knowledge *perſonally obtained, from the teſtimony of the author's own ſenſes*, and as that knowledge is chiefly confined to the ſchool or academy at Edinburgh, where he *now* hath a ſon, who has made the moſt ſatisfactory proficiency, it is meant herein to advert to that academy only, at preſent governed and inſtructed by Meſſ. *Thomas* and *John Braidwood*.

Before we proceed to the relation of facts, let us conſider the cauſe of the want of

of ſpeech (in thoſe who are *deaf* and *dumb*), and alſo their natural capacities compared with man's capacity in general; perſwaded that a little reflection on thoſe points will be ſufficient to convince the moſt incredulous, that there is *not*, in the nature of things, any phyſical impoſſibility, in teaching ſuch to converſe intelligibly, as many, *who have not thought* upon the ſubject, are apt to imagine.

Leſt argument, however, ſhould not prove effectual, the teſtimony of the dead (as well as the living) ſhall be afterwards produced; and their ſpeculations, too, *in addition* to what ſhall here be offered on the practicability of this wonderful art.

The dumb *(in general)* are not ſo from a deficiency in the organs of ſpeech; the ſole cauſe of their misfortune is a deviation

tion of nature, in the conſtruction of that intricate and moſt unintelligible part of the human frame, *the organs of hearing*. This part is acknowledged by all anatomiſts to be ſo complicated, ſo prodigiouſly nice in its formation, that their knowledge of its nature, of the peculiar uſes of the reſpective component particles, and of the operations of ſound, are very imperfect, compared with their knowledge of the other parts of our wonderful machine. The reſult of all their diſſections, and their reſearches into the principles of this ſenſe, and its organs, amounts to little more than aſcertaining the poſitions of the various *internal parts*, viz. the *meatus auditorius*, or auditory paſſage; the *tympanum*; the *four oſſicles*, or ſmall bones, called the *malleus*, *incus*, *ſtapes*, and *orbiculare*; the two apertures called *feneſtræ*, *two ſmall paſſages*, *four muſcles*, *a branch of a nerve*, *the labyrinth*, *perioſ-*

teum, the *veſtible, and auditory nerve, &c.* without being able to agree * in accounting for

* The following may ſerve to confirm this aſſertion: viz.

"Anatomiſts have *long* diſputed, whether the *chorda* "*tympani* was *artery*, *vein*, or *nerve*, or the *tendon* "one of the muſcles of the *malleus*, but now diſ- "covered to be a branch of the fifth pair of nerves, "which meets the *port o dura* of the auditory nerve."

Chambers' Dict. of A. and S.

The labyrinth is ſuppoſed by ſome to contain *innate air.*

"*Schelhammer* denies the *exiſtence* of the *innate* air, "ſo much talked of in the labyrinth, and with good "reaſon, as there is a paſſage cut of the *labyrinth* "into the throat, through which the innate air muſt "eſcape;—this is paſt doubt, ſince by ſtopping the "breath, and ſtraining, we can force the external "air into the ear, and even hear it ruſhing in."

Cyclopædia, or Chambers' Dict.—*on the Ear.*

"The tympanum ſuffers often a *relaxation*, ſome- "times a *diſruption:* if it only loſe ſomething of its "ancient ſtretch, it only can receive impreſſions of "great ſounds, as of ſuch as firſt relaxed it; if it "be entirely broke, *the hearing is loſt:* ſince the *air* "can be no longer *modified* as it ought to be, and is "therefore unfit for *moving* or *compreſſing* the auditory "nerve." P. 96.

"The

for the conveyance of the impreſſions of ſound: the auditory nerve is doubtleſs the moſt immediate, eſſential inſtrument of the ſenſe of hearing, but the various avenues to it are ſo marvellouſly intricate, that the moſt minute impediment in either may render it inacceſſible to ſound. The tympanum, or cover to the whole of the *inte-*

" The agitated air occurring with an ear inſinuates " itſelf into the *meatus auditorius*, impels the *tympa-* " *num*, which being moved, *moves* the " *innate air*," " and the three little bones, and they the auditory " nerve." *Beare's Senſorium*, p. 102, publiſhed 1710.

An additional proof of this aſſertion is, that, in 1767, one of Mr. B's naturally deaf pupils having died, and it being ſuppoſed of a dropſy in the head, a diſſection was made, in order to diſcover (if poſſible) the cauſe of the fatal diſorder as well as that of deafneſs—a number of eminent phyſicians and ſurgeons of Edinburgh attended, and could not diſcover any want, or any defect in the parts uſually found in the head.—It would be too tedious to peruſe the *various* differing opinions, from the time of *Hippocrates* and *Galen*, of *Bartholinus*, *Laurentius*, *Campanella*, *Mercurialis*, *Fabricius Hildanus*, and other remarkable characters of the faculty.

rior ear, is the firſt portal of admiſſion (if I may ſo expreſs it) on the due tenſion and condition of which any further entrance greatly depends; the uſe of this is, principally, to guard the auditory nerve, brain, and inward parts of the ear, from outward injury by cold, duſt, &c. and hath been (not unaptly) compared by ſome to glaſs widows, being pervious to ſound, as thoſe to light; that this is its *principal* uſe, hath been proved by experiments upon animals, who, after the tympanum was broken, did not hear the worſe for ſome conſiderable time, that is, until ſome other cauſes, ſuch as cold, impaired the parts within;—but, for paſſage of ſound to the auditory nerve, by which the ſenſe is conveyed to the brain, it is requiſite, that this membrane be hard ſtretched, otherwiſe the laxneſs will deaden, or damp the ſound;—to preſerve this due tenſion is the

uſe of the *malleus* particularly, which (being fixed to a diſtenſible muſcle) ſtretches the ſurface of the tympanum in the centre, and by drawing it inward, transforms it from a plane to a conoid, within the ſame circumference; and ſo keeps it in due order.—The want of this tenſion, from the misformation, or ſtraining of thoſe extremely delicate parts, *(oftentimes, no doubt, by the convulſive motions* before birth) is, PERHAPS, the moſt frequent cauſe of want of hearing (although many cauſes are aſſignable) and it is for this reaſon, that ſome deaf perſons hear ſpeech, a little, when a drum beats near them, or when in a carriage running on pavement (that do not hear at all, at other times;) becauſe the violent percuſſion of the air beats in the tympanum to a ſuitable degree, as wind fills and expands

the ſails of a ſhip, which otherwiſe hang looſe and flaccid.

The cauſes, however, of deafneſs, both natural and adventitious, *may be* as various as the numerous, reſpective minute parts on which hearing depends, and being *internal*, and not to be inveſtigated by ſight, it is not always poſſible to determine preciſely where the defect lies, nor indeed, if it were (by reaſon of its inacceſſibleneſs) to remedy it. Neither is it within the compaſs of the preſent deſign to treat fully * on the ſenſe of hearing; but only to touch upon the ſubject as far as might be neceſſary for *ſome* to underſtand how eaſily that part of the bodily ſyſtem is diſordered, and in order to

* For particular information of a modern ſyſtem, vid. *Diſſert. de Mr. Geoffray ſur l'Organe de l'Oue de l'Homme.*

lead

lead the mind to attend to the important conſequences thereof, which are the ſubject of this attempt.—Be the *cauſe* of want of hearing, naturally, or by ſubſequent accident, what it may, the certain *effect* is deſtitution or privation of the common faculty of ſpeech. Being *dumb* is only the conſequence of being *deaf*, not an independent effect, nor owing to any infallible ſympathy of the nerves of *hearing* and *thoſe of the tongue*, as Montaigne, and many of the ancients, ſuppoſed *. Many have *remained* dumb who were *not born* deaf, but who have loſt their hearing in *infancy*, *before they had acquired* ſpeech; for, indeed, *we are all born dumb*, that is,

* " The whole cauſe of which evil *Platerus* (in-
" deed) imputes to the *ſympathetical league* between the
" conjugation of nerves, from the auditory nerve pro-
" pagated to the nerves of the tongues."
Bulwer's Philocophus, p. 122.

ſpeechleſs, for a time;—the loſs of hearing alſo at any age, will *in time* incur the loſs of ſpeech, either totally or partially, of which there are many inſtances, (ſeveral of which are within my own knowledge), of whom ſome have regained it, by means of the extraordinary art now under our conſideration.

The following extracts will be ſufficient in ſupport of this truth, and may be neceſſary for the ſatisfaction of thoſe to whom it is new.

"*Fabricius Hildanus*," in his Chirurgical Obſervations, "ſpeakes of a ſonne, of the "reverend and moſt excellent man both "for learning and pietie, *Joannes de l'Ozca*, "miniſter of the Moretenſian church, "whom Hildanus remembers to have been "a boy very well educated, lively, and for

"his

" his age ſtrong and *talkative*, until about
" the *eighth* yeare of his age; at which
" time being taken with a grievous diſeaſe,
" he was cured rather by the benefit of
" nature than of phyſique: for no rational
" phyſician was called to adminiſter unto
" him preſently after his diſeaſe, when by
" little and little he grew ſo deafe, that he
" *no longer underſtood* what any one ſpake
" unto him: *he became alſo mute:* neither
" could he to this time be reſtored by any
" remedies: he lived when *Hildanus* wrote
" this centurie at *Moratum*, well enough
" married, where he was famous for an ex-
" cellent turner, which is the art he exercif-
" eth. *Hildanus* was an eye-witneſſe of
" his conceited and crafty wit, which
" was ſuch that he underſtood the minde
" of thoſe that were converſant with him,
" at the firſt ſight, by the geſture of their
" body: but this muteneſſe happened not

" unto

"unto him through any ſympathetical af-
"fection of the tongue with his eare; but
"by a privation of conſequence; for being
"at the eighth yeare of his age not ſuffi-
"ciently confirmed and grounded in his
"mother tongue, hereupon, when he could
"no longer underſtand what men ſpoke,
"he eaſily loſt that which he had formerly
"learnt.

"*Platerus* hath ſomewhat the like rela-
"tion of the daughter of a certaine noble
"and illuſtrious lord:" &c.

Bulwer's Philocophus, 112.

"I have been informed of an in-
"ſtance of a child who was come to be
"between eight and nine years of age,
"and had learned not only to *ſpeak* but to
"read, when he *loſt his hearing* by the
"ſmall-pox, and continued deaf all his life
"after."

" after."—" At the age of *twenty-five* he " was put under the care of a maſter, who " profeſſes *a moſt curious art*, of which I ſhall " have occaſion to make frequent mention, " afterwards.—I mean the *teaching the deaf* " *to ſpeak*; this maſter * tells me, that, as " he had been much neglected, after the loſs " of his hearing, (without the pains being " beſowed upon him, that are commonly " beſtowed upon deaf perſons) he found " him, even at that advanced age, almoſt " totally void of ideas, and was obliged to " teach him to think, *as well as to ſpeak*." Lord *Monboddo*'s Orig. and Prog. of Language, vol. I. p. 131.

The capacities for attaining *oral* or ſpoken language (beſides the ſenſe of hearing) are, *competent powers of mind, the voice*, and the common *organs of ſpeech:*

* Mr. *Braidwood.*

now

now in healthy perſons uſually called dumb, there is no defect in either of theſe capacities, but the difficulty hath always been, to invent or create a ſubſtitute, for that ſenſe * by which *others are enabled to imitate ſounds* (made ſignificant by compact) or *words*. This difficulty hath been, until *lately*, (for ſo I call the laſt century,) deemed inſuperable, but experience hath at laſt evinced the contrary †.

Let

* Hearing.

† "We enter now upon the moſt curious art of "*teaching* the *dumb* to *ſpeak*, even when their deaf-"neſs continues. *This for many ages was thought im-"practicable, unleſs by means of a miracle.*—It is indeed "an undertaking of conſiderable difficulty, and can "be accompliſhed only by time and degrees.—If ſo "much time and attention be neceſſary to attain the pro-"nunciation and knowledge of a foreign language, "even by thoſe who enjoy the ſenſe of hearing, how "much more muſt it require in thoſe who from their "infancy have been deprived of this benefit?—The "art of teaching the deaf and dumb to ſpeak was "practiſed about a century ago by Wallis, Holder,

"and

Let us take a ſummary view of thoſe capacities juſt mentioned, in their order,

Firſt, *the powers of the mind*, or ſoul— Theſe are all comprized in the ability to perceive, and to will: and of *perception* and *volition* all language is only a repreſentation. " Now the powers of the ſoul" (ſays the philoſophical author of *Hermes*) " *over and above the mere nutritive*, may be " included all of them in thoſe of percep- " tion and thoſe of volition: — by the

" and others, but was carried to a ſuperior degree by " the learned and ingenious *Amman*.

" This great anatomiſt, as *Boerhaave* informs us, " had inquired ſo minutely into the ſtructure and ac- " tion of the organs of ſpeech, that, if his life had " been longer preſerved, he would have explained " the phyſical cauſes of the various kinds of voice in " other animals: he proceeded upon ſuch ſimple and " mechanical principles, that, provided his pupil was " not of too dull an apprehenſion, *nor too far advanced* in years, nor had any material defect in his or- " gans (of ſpeech) *he would inſure the ſucceſs of his* " *undertaking*." *Herries' Elem.* of ſpeech.

" powers

" powers of perception, I mean, the *ſenſes*
" *and the intellect:* by the powers of voli-
" tion, I mean in an extended ſenſe, not
" only the will, but the ſeveral paſſions
" and appetites, *in ſhort, all that moves* to
" action, whether rational or irrational."

The other ſenſes of *ſeeing, feeling, taſting*, and *ſmelling*, enable men to perceive and diſtinguiſh ſpace, ſolidity, figure, extention, motion, duration, ſucceſſion, and colour, &c. as well as all *ſubſtances*, and their *qualities*, (altho' *they* know not their articulated forms or *names*, if naturally without hearing): it follows then, that, where *reaſon*, "that heaven-lighted lamp" is given, the power to *compare, compound, enlarge*, and *abſtract* *, conſequently the inclination to examine, meaſure, compute,

* Vide *Locke* on Underſtanding, reſpecting Ideas.

chuſe

chuſe or refuſe, approve or diſapprove, muſt be the neceſſary effect. Who will not allow, that naturally deaf perſons are curiouſly inquiſitive and obſervant; and as capable as any others of diſtinguiſhing *hardneſs* from *ſoftneſs*, *motion* from *reſt*, *unity* from *numbers*, *order* from *irregularity*, *beauty* from *deformity*, *ſmiles* from *frowns*, *grief* from *joy*, *ſweetneſs* from *bitterneſs*, and in ſhort *(excepting thoſe of ſounds)* all *painful* ſenſations from *pleaſureable?*—Who will deny, when they invariably, from the dictates of their own minds, or from the example and repreſentation of others, avoid or decline whatever is or may be *hurtful*, *diſguſtful*, or *ugly* and *unpleaſing*; and cheafully ſeek, embrace, and prefer what hath a rational probability of being *innocent*, *agreable*, and *eligible*, that they manifeſt (as clearly as hearing men) the powers of *perception* (both by ſenſation and

and reflexion) and of *volition*; which comprehend all the leading powers of the ſoul *?

The generality of the world are apt ſuddenly, but miſtakenly, to combine the idea of ideotiſm with that of the ſtate of the deaf and dumb, whereas no greater error can ſubſiſt, as may plainly appear by the inſtances of perfection to which many (who have been taught by *Meſſ. Braidwoods*) have arrived in language, and other arts, as well as in the ſciences:—the truth is, that the ſcale of intellectual comprehenſions, or underſtandings, in them, is as *variouſly graduated* as in other perſons; many of them, indeed, poſſeſs a quickneſs of apprehenſion, a ſcope of *imagination*,

* "Since *Pain* and pleaſure ſeem to be as much "the *Origin* of the different forms of worſhip, *as* "*they are of the ideas of mankind.*"

Abbé Raynal, Hiſt. of Ind.

and

and ſagacity, *above* the common ſtandard among thoſe who are *not* naturally deaf: in proof of which, ſome ſpecimens of their compoſitions will be found in the affixed appendix, the genuine production of ſuch perſons now living.

The voice is the next requiſite; the ſource and fountain of this are the *lungs*, which, it is well known, are the primary efficient cauſe of reſpiration or breathing;—voice is only breath made ſonorous in its paſſage through the wind-pipe, by the contraction of that interior part of the *larynx*, called the *glottis*, which is a ſmall chink, of a griſtly, tremulous ſubſtance, peculiarly fitted for the production of ſound, by the vibration of air, upon its ſides, and thro' its orifice, which are capable of ſuch extention and contraction, firmneſs or relaxation, as may be neceſſary for effecting the different vocal ſounds.

"Hence it is," (ſays *Herries*) "that the "*glottis* bears a near reſemblance to both a "*wind* and a *ſtringed inſtrument*, the one "from its form, the other from its ſub- "ſtance."—All ſound ariſes from an im- "pulſe communicated by ſome tremulous "body to the particles of air.—This vi- "bration, which always accompanies a "vocal tone, is clearly *perceptible to the* "*ſight and touch:* it is evident, that the "tone in the human throat ariſes from ſi- "milar cauſes to that in an inſtrument. "When we blow into the orifice of *a flute*, "the ſtream of air expelled through ſo "narrow a chink becomes forceable and "rapid, daſhes againſt the particles in the "body of the inſtrument, and by diſlodg- "ing them produces the ſound. The "ſame effect is occaſioned by expelling "the breath through the *contracted* glottis. "When we ſtrike the ſtrings of a *violin*,

"they

" they vibrate and refound: in the ſame
" manner, the ſmooth griſtly chords of the
" *glottis* are excited into a tremulous mo-
" tion in the production of ſound."

None of theſe parts on which the voice depends, have neceſſarily any immediate connexion with the organs of hearing, conſequently they may be perfect, while thoſe are imperfect; and dumb men may have as good voices, naturally, as any other perſons: the fact is, that they not only have, but, that they uſe them alſo; although very *uncouthly*, and without articulation, *(until inſtructed)*. Such children, alſo, cry, and laugh, exactly as all other children do.

The organs of ſpeech are the only remaining neceſſary qualification.

It is by the various positions and actions of these, that articulation is effected: therefore, they are *all* essentially requisite in oral language; every impulse of voice receiving its particular modification, or alteration, from those different positions.

They are too well known to need description;—every one, having these organs in proper proportion, viz. *tongue*, *lips*, lower *jaw*, *teeth*, *gums*, palate, *uvula*, and *nostrils*, is capable of effecting all the configurations that produce the elementary sounds; which any one may very easily convince himself of, only by running over (with the voice) the alphabet, and observing the different action of these organs respectively.

A complete set of these instruments, in perfect symmetry, are *generally* found to be

be poſſeſſed by the dumb:—for their want of ſpeech, as hath been before aſſerted, doth not proceed from any impediment herein, but merely from want of hearing.

And here, it is impoſſible, in reflecting upon the *infinite wiſdom* and *contrivance* manifeſted in the conſtruction of theſe organs of ſpeech, and thoſe of hearing, *not to be ſtruck with aſtoniſhment*, and realize that

"The hand that made us is *divine* *."

So "*fearfully* and *wonderfully* are we made."

Having now, as propoſed, curſorily conſidered *the powers of the mind*, *the voice*, and *the organs of ſpeech*, and obſerved

* "For farther inveſtigating how much better the "parts of the organs of ſpeech are framed for diſ-"courſe in man, (*who is a diſcurſive* animal) than in "in other animals, vide *Ariſtot. Treatiſe de Animal. "Par.* lib. II. c. 17.—lib. III. c. 1. 3. *de Anima*, lib. "II. c. 8." Harris's Hermes.

that, the predicament in which the dumb (in general) are, doth not reſult from any deficiency in either of *thoſe capacites*, it may clearly be inferred, that (where that is the caſe) if any ſubſtitute for the ſenſe of hearing can be adopted, *the faculty or art of communication by ſpeech may be acquired by them*, altho' with greater application and difficulty, and longer perſeverance, than by thoſe who (their ears being perfect) are enabled to regulate and modulate their voices, by imitation, according to their perception of ſounds.

It is by the reſpective nerves of each ſenſe, that the ſeveral perceptions of all their objects are conducted to the brain: *hearing* by the *auditory* nerve, *ſeeing* by the *optic*, taſting by thoſe of the tongue and palate, *ſmelling* by the *olfactory*, and *feeling* by the genus nervoſum, or nervous ſyſtem,

ſyſtem, which pervades and overſpreads the whole ſtructure of the body. If by the optic nerve, a perception can be conveyed to the brain, which ſhall virtually excite the ſame idea in the ſoul, as that excited by the conveyance of the auditory nerve, the firſt and principal ſtep is gained; which is to underſtand the meaning of a word or words, *by the form*, inſtead *of the ſound*.—The ſignification of words in general is merely arbitrary, there being no analogy or natural reſemblance of the ſounds to the thing ſignified, for inſtance, *horſe*, *man*, *ball*, *bat*, *cow*, *&c.*—It is by *repeating the ſounds*, and pointing out the object, to children univerſally, that they come by degrees to underſtand what thoſe ſounds ſignify.—By the ſame method *(mutatis mutandis)* changing *ſounds* for *forms*, may children without hearing, be taught to know the *names* and *qualities* of every

thing animate and inanimate, and underſtand them when uttered or written, which is the foundation of all language whatever. It is true, that the forms of words, even in writing or print, are not likeneſſes of the things they are made to repreſent, any more than ſounds are, but they are as much ſo; and are found more completely convenient for the purpoſes of language, than abſolute pictures, or hieroglyphics; but this relates only to *written, not oral* language.—Words, however, have a *form* in utterance, as well as in characters, and this form is, by habit, diſcernible by the eye *.—Of ſome words, much more ſo, un-

* "*Fabricius* makes all this good, by a familiar "and eaſie example: for when he was a ſchooleboy, "there being many of them in one chamber, they "were interdicted the uſe of ſpeech. But we" (ſaith he) "by the *motion* only of our *lips and tongue*, "without any voyce at all, altho' we were diſtant one "from another, did communicate our conceptions, "and

undoubtedly, than others; *for example*, how eaſily may the form of the word *paw*

" and affections of mind one unto another: and a " curioſity of conſtant obſervation hath enabled many " to doe as much: for *Ludovicus Vives* ſpeaks of ſome " artiſts, who could diſcover what any man ſpake, " tho' no ſound of their intent approached their eare " deſcrying the ſtilleſt and low voyced words of their " lips, helped by an art-informing and *attentive eye*, " *onely by ſeeing their lips to move and open as they do in* " *ſpeech*. It is likewiſe related of ancient Dr. *Gabriel* " *Neale*, that he could underſtand any word by the " mere *motion* of the *lips* without any *audible utterance*. " And Sir *William Cornwallys*, ſpeaking of a lover, " attributes ſuch a faculty to him: his eares (ſaith " he) not having ability to perform their office, he " therefore teacheth his eyes a *new occupation*, mea- " ſuring the wind that proceedeth from his miſtreſſes " mouth, and ſpelling *words* by the obſervation of " her *lips*. But we cannot wiſh for a more ample teſ- " timony of this thing than the uſual practice of thoſe " friends of Mr. *Criſpes*, who being intimate with him, " in their familiar converſation never uſed their voyce, " but ſaved themſelves the unneceſſary labor of ſpeak- " ing out, exhibiting only the motions of ſpeech diſ- " tinctly to him, without any other ſound than that " of their pure motion, which is audible enough to " him who *wore his eare in his eye*: ſound and the " voyce adding nothing of perfection to the intelli- " gible *motions* of articulate ſpeech."

Bulwer's Philoc. p. 52.

be

be perceived; that is the poſition and action of the organs in forming it.—It is the effect of only *compreſſing the lips very cloſely*, then letting *fall the lower jaw and lip*, and *at the ſame time breathing*, ſtrongly, (ſo ſtrongly as to make the vocal ſound*).

Thus far reſpects only the means of knowing what may be uttered by others without hearing them; but how ſhall a *deaf perſon* himſelf pronounce, or *expreſs* thoſe ſounds, which he hath never heard? — Here the aſſiſtance of another ſenſe beſides that of ſight offers itſelf, and is greatly conducive to this happy effect. I

* "It would be a good way of teaching children "*(in general)* to ſpeak ſoon plain, by ſhewing them "the *motions* of the mouth and tongue, for the pro- "nouncing each letter and ſyllable; and by this way, "*people from their nativity deaf, have learned* to ſpeak, "and by knowing, *the motions for ſuch words, to* "*know when they were uttered.*"

Beare's Senſorium, p. 108, printed in 1710.

mean

mean *feeling*, which is ſaid to be the univerſal ſenſe, *the moſt neceſſary*, and to which all the others (indeed) may be reduced, becauſe by the *tact* the impreſſion of all objects are made on their reſpective organs *—Of the uſe of *feeling* in *this caſe* ſome farther deſcription ſhall be given in the courſe of this *attempt*.

Wherever nature has denied or withheld one of the five ſenſes, ſhe has kindly compenſated by an *uncommon* degree of perfection in the others.—The extraordinary vigilance of thoſe ſenſes in poſſeſſion, is very obvious in all ſuch inſtances.—Thus the blind are good *muſicians* † and *mathematicians* ‡, and as ſuch are capable of

* Vide Campanella de Senſu Rerum.

† Mr. *Stanley*—The Rev. Dr. *Blacklock* of Edinburgh, blind from his infancy, and others.

‡ Dr. *Sanderſon*, formerly Lucaſian Profeſſor of Mathematics at Cambridge, born blind.

forming juſt ideas (by ſound and *touch)* of the motion, figure, ſize, and diſtance of objects, their numbers, and relative proportions.

Now may it not eaſily be credited, that ſuch *blind* perſons have a perfect notion of many machines; ſuch as wheel-carriages, by feeling and handling the different parts? Can they not alſo determine, by the ſounds they make (when paſſing over a hard ſurface) not only the *diſtance*, but the *courſe*, and *velocity* of ſuch paſſing carriages, altho' this be the proper province of viſion?—This faculty, however, *it muſt be noticed*, is the reſult of habit and repeated obſervation.

As thus we find the ſenſe of *hearing*, aided by the touch, or ſenſe of feeling, can in *ſome inſtances* do the duty of the eye, ſo we ſhall be convinced that the ſenſe of

ſeeing

ſeeing (with the ſame aſſiſtance) can do as much for the ear *.

From the ſuppoſed univerſality of ſpeech, and the ſeeming facility with which it is gradually acquired in childhood, even by the moſt ignorant and uninſtructed in ſociety, we are apt to conſider language as born with us, like the ſenſes, or rather not to conſider it at all.—The organs of ſpeech are as neceſſary for *chuſing*, *preparing*, and *conducting* animal ſuſtenance to the ſtomach, as for articulation, and *thoſe* are the firſt and indeed only *natural* uſes of them (ſtrictly ſpeaking): the latter is artificial. —By *articulation* I do *not* mean the utterance or production of the mere *vocal ſounds*; but the expreſſion of ſyllables, or words, compoſed of conſonants and vowels.

* Vide *Lord Bacon*'s Natural Hiſtory, reſpecting the conſent of *audibles* and *viſibles*.

Speech

Speech is with every individual of the human race a gradual acquiſition; we are *all, mute,* at firſt, or when nature puſhes us upon this theatre of life, altho' endowed with *capacities,* and diſpoſitions, for learning this and other arts.—At our birth, and for a long time after, have we any more language, than any irrational animal? Are we not, as we come from the hands of nature, a "*mutum pecus*" (a mute herd) as Horace truely calls us? — As no man (whatever might be his genius) was ever an artiſt at once, or complete maſter of any art or faculty by intuition, or nature, (that is without inſtruction, or *imitation of others,* who had by a long ſucceſſion of experiments and practice, begun and completed the ſyſtem;) ſo, neither was ever a child born with the faculty of ſpeech, notwithſtanding ſome abſurd, ridiculous legends of *ſuperſtitious* or deſigning prieſts and others

to

to that purpoſe *. Articulation, or ſounds formed into words of meaning, is therefore certainly not † natural to mankind, but

* "An infant is called *infans*, *quaſi non fans*, "ſo that is remarkable, which *Hali Abben Ragel* re- "ports, that he ſaw an infant who beganne to ſpeake "when he was ſcarce *twenty-four houres old*, ſince he "was borne unhappily to foretell the loſſe of the "kingdom, and the deſtruction and deſolation of "that nation."

"Anno 633, *Nanthildis*, the wife of king *Dagobert* "the ſecond, brought him a ſon which was named "*Sigibertus:* this infant being forty days old, when "he was to be chriſten'd by *St. Amandus* the biſhop, "when they were all ſilent, he *anſwered* with a clear "voice *Amen*."

"Anno 1275, in *Cracovia* a certaine infant *ſcarce* "*halfe a yeare old*, beganne *diſtinctly* and *readily* to "ſpeake, and ſay, to the great admiration of all, *The* "*Tartars ſhall come, and cut off our heads*, and when "he was aſked whether he was not afraid himſelfe of "the *Tartars*, he anſwered, *Yea, in good ſooth, I* "*am in great dread of them, becauſe they ſhall take away* "*my head alſo*, which came to paſs twelve years after."

Bulwer's Philoc. *publiſhed* 1648, p. 5 and 6.

Riſum teneatis amici!

† "The gift of ſpeech is not the gift of nature to "man, but like many others acquired by him."— For a more full proof of this aſſertion, vid. Lord *Monboddo*'s Orig. and Prog. of Lang. vol. I. pp. 12—177.

intirely the effect of art; this art hath been from rude beginnings brought to its preſent degree of perfection, in a ſucceſſion of ages, in proportion to the multiplication of arts, and always keeping pace with the progreſs of refinements, in ſociety.

There is no ſuch thing as an univerſal language, unleſs we allow *inarticulate* cries (or ſounds) and geſtures (or ſigns) to be language: and in that ſenſe, the brutes may be ſaid to have a language as well as mankind.—If articulate language were natural to man, muſt it not follow that the ſame would be *common* to every nation, and ſpoken *ſpontaneouſly* by all of the ſame ſpecies (having the organs of pronunciation); and of courſe, that perſons born *deaf* would have it as perfectly as any? for they have all *faculties* that others *enjoy* ✕

7 *from*

✕ How can that be when they want hearing the very faculty of which speech is the object

from nature, and what in that caſe ſhould hinder their poſſeſſion of this?

It is intellect, or abilities of reaſoning and imitation, with the powers of imagination, which form the exalted and diſtinguiſhing prerogative of human nature, and theſe, as was before obſerved, are not wanting in perſons born *deaf*, although language always is; (that is without *peculiar* inſtruction:)—a capacity alſo of acquiring every faculty or art, except muſic, and oratory, (which is a ſpecies of muſic) with all the neceſſary *means* of pronunciation, nature hath abſolutely (although under great diſadvantages indeed) beſtowed on them; but, by want of the perception of ſounds, they are exactly in the ſame ſtate, with reſpect to ſpeech, which we may ſuppoſe any perſons would be in, who were ſhut up, and bred together, from earlieſt infancy,

in a place and manner which ſhould render it impoſſible for them to hear any language ſpoken ;—that is, *without ſpeech*.

Sir *Kenelm Digby*, in his Treatiſe of Bodies, mentions a remarkable inſtance of one John of Liege, who, from the apprehenſions of danger from an approaching enemy, took ſhelter in a foreſt, and was loſt, where he remained ſo long that he quite loſt the uſe of ſpeech, and had it to learn again ; whereas had language been natural, and not acquired, he *could not* have *loſt* it.

Here, perhaps, a plauſible objection will be ſtarted,—

" Was Adam ſpeechleſs ? Had he any
" example, by the imitation of which he ac-
" quired language, to enable him to give

" names to every living creature, or to an-
" ſwer the Voice of the Lord in the gar-
" den of Eden? and if Adam had this
" faculty, by nature, why not his heirs
" and ſucceſſors when they arrive at the
" ſtate of maturity?"

To this it is replied; that many *learned* and *pious* divines have agreed, that the metaphorical ſtyle ſo much in uſe in the eaſt, and with which the Holy Scriptures of the Old Teſtament abound, may account for this: they have accordingly been of opinion, that it is *figurative* expreſſion, not ſtrictly hiſtorical, in the ſame manner, as, in the ſame chapter, the *Immaterial, Omniſcient Spirit*, or Firſt Cauſe, is ſaid to have *brought* every living creature unto *Adam*, to *ſee* * what he would *call* them; and as, the

* " And out of the ground the *Lord God* formed
" *every beaſt* of the field, and *every fowl* of the air,

the *ſerpent's* * *language* to Eve, together with many other ſimilar inſtances, more eſpecially the following, "And it *repented* the "Lord that he had made man, on the "earth; and it *grieved him at the heart*†," "which they think, *ſtrictly* ſpeaking, (and ſo do I) *cannot be poſſible*.—Allowing, however, the former, reſpecting Adam's giving names to the animals, to be ſtrictly hiſtorical, the objection is removeable, in another way; for we may well ſuppoſe, and believe, that the Infinite Wiſdom and Goodneſs might, by a miraculous exertion of the ſame Almighty Power, which gave the firſt man exiſtence, alſo qualify him for the ſtate he was in, by imparting to him,

"and *brought* them unto Adam, *to ſee* what he would "call them, and whatever Adam *called* every living "creature, *that* was the name thereof."

Gen. chap. ii. ver. 19.

* "And the ſerpent *ſaid* unto the woman, Ye ſhall "not ſurely die." Gen. ch. iii. ver. 4.

† Gen. ch. vi. ver. 6.

in-

intuitively, ſuch a degree of language as was neceſſary to his *unprecedented*, artleſs * and innocent condition; as the apoſtles were inſtantaneouſly inſpired, *for a particular occaſion*, with the gift of † "Tongues"; (or languages); but that neceſſity ceaſing, with reſpect to his poſterity, *the miraculous gift of ſpeech*, without example, might ceaſe alſo, as it certainly did to the immediate deſcendants of the Apoſtles.

But, be theſe reaſonings juſt or erroneous, whatever might have been Adam's faculties,

* "Pride then was not, nor *arts* that pride to aid,
"Man walk'd with beaſt, *joint tenant* of the ſhade.
"Eſſay on *Man*."

† "And they were filled with the Holy Ghoſt, and "*began to ſpeak* with *other tongues*, as the ſpirit gave "them utterance." Acts ch. ii. ver. 4.
"Parthians and Medes and Elamites, the dwellers "in Meſopotamia, and in Judea, and Cappadocia, in "Pontus and Aſia,—Phrygia and Pamphilia in Egypt, "and in the parts of Libya, about Cyrene, and

faculties, *we know*, that his offspring do *not* inherit any ſuch, not only for the reaſons already given, reſpecting infants, (who, let them be born of what parents they may, learn *only* the language of the people with whom they are brought up) but, becauſe all the wild men that have been found without ſociety, have been found alſo *without ſpeech*, of which there are ſundry inſtances *; and becauſe *we know* alſo, that many ſavage tribes, who are not abſolutely

"ſtrangers of Rome, Jews and proſelytes,—Cretes, "and Arabians, do we hear them ſpeak *in our tongues*, "the wonderful works of God." Ibid. ver. 9, 10, 11.

* Several ſolitary ſavages have been found in *Europe*, at different times, *all mute*, or without articulation, which, however, ſome of them *ſoon* acquired, by imitation, viz.

1ſt, One near Heſſe Caſſell, in 1344, *mute* when taken, but *taught to ſpeak*.

Vide Rouſſeau ſur *l'Inegalité* des Hommes.

2d, Another in the Foreſt of Lithuania in 1694.

3d, Others in the Pyrenian Mountains, 1719—and the Hanoverian in the reign of *Geo.* I. &c.

Monboddo's Orig. and Prog. of Lang.

without

without ſociety (although poſſeſſed of very few arts,) have at this day, ſuch an *imperfect* ſyſtem as plainly proves it a progreſſive acquiſition *, therefore it matters not whether Adam had a particular language of articulation, or not, *ab initio*; it being evident, that the human race have not uniformly and inevitably received *this Legacy* from him †. Having, it is hoped, obviated this ſcruple, let us proceed,

"Say

* The *Huron* tribe, and others.

† "If therefore the human voice is only the imi-
"tation of ſuch ſounds as are moſt familiar to us, or
"in which we are moſt carefully inſtructed, it muſt
"follow that the *ear* is the medium by which theſe
"ſounds are conveyed. *What then muſt be the ſitua-*
"*tion of thoſe who from their infancy* have been *deprived*
"*of hearing?*—They muſt *naturally* be ſpeechleſs.—
"They always are.—If it was *natural* for man to ſpeak,
"he would exert that action as ſoon as the organs were
"capable, *whether he was taught* or not.—But if no ſuch
"inſtance can be found, where a perſon *born deaf* was
"ever known to utter articulate ſpeech (*unleſs from the*

"Say firſt, of God above, or *man below*,
"What can we reaſon, but from what *we*
"*know?*" POPE.

How manifeſt a truth is it, "that man "differs more from man, than man from "beaſt?" becauſe by that cultivation of his *capacities*, which is called education, he is, in a manner, metamorphoſed, into almoſt another, and, ſuperior ſpecies!

It is ſuppoſed, by the Author of the Origin and Progreſs of Language (a very learned, *curious*, and philoſophical work), and the ſuppoſition ſupported with great ingenuity and probability, that *mankind* have been gradually emerging from a ſtate

"*mechanical principles in the laſt ſection)* we may then "fafely conclude, that the *art of ſpeaking*, is as much "the effect of *imitation* and *ſkill*, as the *art* of *writing*, "or of *playing* upon *the harpſichord*."
Herries' Elem. of Speech, p. 88.

of

of barbariſm; that they have, from being originally, wild, ſavage creatures, been tamed, and humanized; and improved by cultivation, and the introduction of the various arts found by experience neceſſary to ſociety; but, that ſociety *may* have exiſted for *ages*, *before* a ſyſtem of articulate *language was invented.*—In this there is certainly no impoſſibility, as he ſays, inaſmuch as perſons remaining abſolutely *dumb* are known to be *capable of living together in ſociety, of communicating*, in ſome degree, *the knowledge of their wants, of carrying on conjointly any ſort of buſineſs, and of governing and directing:*—he adduces alſo in proof, that even ſome of the brutes are capable of the ſame; viz. the beaver, and *ourang outang*, which latter (by the way) *he fancies* to be of the human ſpecies, and quotes *Rouſſeau* to confirm it.

It,

It, however, doth not appear to me romantic, to ſuppoſe, with him, that, at firſt, *in a ſtate of nature*, the ſubſtitutes for language were murmuring inarticulate ſounds; that barbarous nations could only expreſs their different paſſions by different cries, ſimilar to the inſtances we are acquainted with in the *war-hoop*, the *cry of ſucceſs*, and others, in practice among the American Indians;—that articulation, or the dividing, by conſonants, the continuity of the vocal ſounds, was, *at firſt*, very ſimple;—it ſtill continues very much ſo among the Huron tribe, an *interior* nation of North America: their language is the leaſt removed, (as he ſays very juſtly) from the origin of this art, of perhaps any upon earth*: —"They have ſcarcely "even any articulation, but converſe chief-

* Gab. Sagard and La Hontane give this account of them.

"ly

"ly by vocal cries aſpirated, as in ſaluta-
"tion, for example, *ho, ho, ho,* uſing very
"few conſonants, and of courſe in ſpeak-
"ing never cloſe their lips: in ſhort, their
"language is little better than animal cries
"from the throat, of different tones, di-
"vided now and then by a guttural con-
"ſonant: and without compoſition or de-
"rivation."—This is alſo nearly the caſe with ſeveral other barbarous people:—The vowels, which are the firſt of the elemental ſounds, are always uttered with little or no action of the mouth, being nothing elſe but breath vocalized, by the vibration of the interior parts of the throat, and paſſing through the organs of the mouth in certain peculiar poſitions; thus *A* is only breath blown hard, with an open mouth; *O* is ſounded in like manner, only by forming the lips into a circle:—the other vowels, with little variation,

are

are upon the ſame eaſy principle.—The junction of conſonants to theſe vowels, by a further modification of the ſeveral poſitions and actions of the tongue, teeth, palate, and lips (aſſiſted by the noſe and throat more or leſs) forms thoſe alterations of the voice, or diviſion of the continuity of vocal ſounds, which is properly, *articulation*: without this ſpeech would only be a cluſter of vocal cries, with little diſtinction.

The vowels being the foundation of ſpeech, and uttered with ſo little art, or action of the mouth, is doubtleſs the reaſon, that among ſavages, language (if it deſerves to be ſo called) chiefly conſiſts of vowels, for they have not advanced the art to any great degree; they uſe words like young children who are beginning to ſpeak, without any connectives; they have no

ſyntax, but in lieu thereof, a vaſt variety of tones and abundance of action.—This perhaps hath been, at one time or another, the ſtate of language in all thoſe nations or tribes of mankind, from which the preſent proud nations of the earth have proceeded.—That theſe uncultivated tribes, and all others, are the offspring of Adam, thoſe who make the beforementioned obection muſt conſequently allow.

The hiſtory of man in various ages and countries, and the nature of things, ſufficiently prove, that the *only natural* language of our ſpecies is a variety of *vocal* ſounds and tones, ſignificant of our wants or deſires, accompanied by ſigns with the head, hand, &c. and the management of the countenance, ſo as (imperfectly) to expreſs the diſpoſition of mind, and the will.—In proceſs of time, thoſe muttering noiſes have been

arti-

articulated *, to ſuch a number as the ſenſible objects then exiſting required *names* for, which names were (it is probable) ſimply deſcriptive, at firſt, of their moſt ſtriking qualities, or appearances: as children are obſerved to diſtinguiſh animals by their different *noiſes*, *roarings*, or *bleatings*, before they know the arbitrary appellations of ſuch animals: For inſtance, *Bow, Wow*, (for dog) *Bah* (lamb) *Moo* (cow) and ſuch like.—Thus language grew by degrees, on which alterations were grafted, and in proportion to the neceſſity, variety of words enſued, until by an infinite multiplication of ſuch articulated ſounds, method be-

* "I ſay *articulation*, becauſe there *may be other* "*ways* of diſcriminating the voice, e. g.—by *acuteneſs* "and *gravity*, the ſeveral degrees of riſing and fall-"ing from one note or *tone* to another, and the ſe-"veral kinds of meaſures, paſſions, moods, ayre, &c. "out of which it were eaſie to frame *a language*, *with-*"*out words*, tho' not ſo expedite and comprehenſive "as the other." *Holder's* Elem. of Speech, p. 18.

came

came indiſpenſibly neceſſary to avoid confuſion, to denote *qualities*, *action*, *time*, *quantity*, *connexion*, and (by "*ſubſtance*, "*energy*, and *ſubject*") to convey ideas intelligibly *.

The method uſed in teaching thoſe *who are by nature without hearing* to ſpeak,

* In the ſame manner, therefore, as *local motion* is from nature, but *dancing* is ſomething *poſitive*; ſo is the *power* of producing a *vocal ſound* founded *in nature*, but that of explaining ourſelves by nouns and verbs, *ſomething poſitive*: and hence it is, that, as to the *ſimple power* of producing *vocal* ſound (*which* is as it were the inſtrument of the ſoul's faculties of knowledge and volition), as to this vocal power, I ſay, man *ſeems* to poſſeſs it from nature *in the like manner as irrational animals*, but as to the employing nouns or verbs †, or ſentences compoſed out of them, in the explanation of our ſentiments (*the things thus employed* being founded *not* in nature, but in *poſition*) *this*, he ſeems to poſſeſs by way of peculiar eminence, *becauſe* he alone of all mortal beings, *partakes* of a *ſoul* which can move of itſelf, &c.

Ammonius de Interpretatione, p. 51.

† Some of the ancients divided the whole of language, as a ſyſtem, into *nouns* and *verbs*.

and

and the progreſs obſervable in them, may ſerve in ſome meaſure to confirm this :—they at firſt uſe cries, only, or uncouth irregular exertions of voice, with ſigns, until art, in other words precept, and example, regulate theſe ſounds :—the firſt advance is made by an ingenious method of ſounding the vowels, (of which ſome further explanation will be given in the ſequel) as the notes of the gamut are commonly at firſt learned, without any connection with time, or that arrangement which is called a tune: when the five vowels can be diſtinctly ſounded and diſcriminated, then an eaſy monoſyllable is learned, as *Ba*, *Be*, &c. ; for, beſides the diſtinct ſound of the vowel, it is only *the compreſſion of the lips*, before utterance of the vowel, that makes the ſyllable, *Ba*, and ſo on.—Having acquired ſyllables, (of the combination of which the longeſt world or

Poly-

polyſyllable is made) all words of courſe may be pronounced:—*for example*, taking firſt a *word* of one ſyllable.—Suppoſe the learner to be perfect in pronouncing *Ba*; then by placing the tongue in ſuch a poſition as to add *T*, (which is no more than preſſing the top of the tongue cloſe againſt the upper gum) the word *Bat* is formed: thus articulation of one word is learned, in which two out of three letters are conſonants.—Being perfect in the pronunciation, he next attains *the idea*, which *this form of articulated breath* conveys, by having the object or thing itſelf placed before his eyes, and pointed at; thus he knows the name of *Bat*, and when he ſees it again, or when the idea of the thing ſo called occurs to his mind, he knows how to utter its name.—He ſoon eaſily learns to diſtinguiſh perſons, as *Charles*, *William*, *John*, by the prepoſitive pronouns ſingular,

I, You, He; alſo the words ſignifying the moſt common and familiar actions, as *eat, drink, walk*; next the connexion of ſubſtantive and attributive, or noun and verb, as *I (Charles) eat, you (William) drink, he (John) walks*, then (ſuppoſing him firſt to have learned the *form* (in writing and ſpeech) and the meaning of *bread)* he compoſes a compleat ſentence, as *I eat bread*, and afterwards ſentences leſs ſimple. — This is the natural progreſs of the art of ſpeech, and whoever will take the pains to attend to the gradual advances therein made, by children, in general, cannot fail to obſerve it.—The chief difference is, that ſuch as hear, make a variety of experiments with their organs of ſpeech, to imitate the ſounds they hear, before they hit upon the right poſition to effect it; but, at length, by perſeverance, and repeatedly comparing by their ear their own

pro-

production of ſounds with that of others, they arrive at juſt articulation, *generally*, however, long before they know the nature of many things whoſe names they pronounce: beginning uſually with thoſe eaſy words in which the conſonants are labials, or formed wholly by the lips, as *Pa pa*, *Ma ma**, &c.—whereas thoſe, who are void of hearing, learn *(or are taught)* to vocalize and articulate their breath, by *feeling* and *ſeeing*, inſtead of by the other ſenſe, and arrive at the knowledge of the connexion and import of words and ſentences, by inculcation and ſtudy of their *forms*, in characters, and in enunciation in lieu of the more eaſy mode, which hearing perſons enjoy.—The

* "That this is the natural order, and that the lips "are the firſt organs of ſpeech, exerted by children, "may be known from this, that the words *Papa*, or "*Baba*, and *Mama*, are the terms, uſed by children "for Father and Mother, in almoſt all the languages "of the world." Sheridan's Art of Reading, p. 39.

former may be compared to perſons who acquire the *art* of muſic by rote, or merely by their own *imitative* powers and *endeavours*, the latter to thoſe who are *taught it* by inſtructors, ſyſtematically.

What is the inference from the preceding propoſitions?

The inference intended is, that the only natural language, already deſcribed, may be methodized and formed into a practicable, intelligible ſyſtem, *by all poſſeſſed of underſtanding*, of the *inſtruments* of *voice*, and *articulation*.

Taking for granted that it will be allowed, with reſpect to thoſe who are bleſſed with the uſual important ſenſe of hearing; it remains only to be proved, that it is practicable and intelligible likewiſe by the *deaf*.

Is

Is it incredible that, a perſon void of hearing, may by *feeling* the vibration, or efficient cauſe of *vocal* ſounds in the throat, *inwardly*, and by application of the touch *outwardly*, in contradiſtinction to the *mere* impulſes of breath, learn by perſeverance and aſſiſtance, to know when he gives the different tremulous motions of the air, which we diſtinguiſh by the vocal ſounds, *A, E, I, O, U?*

Is it incredible, that ſuch a perſon afterwards by attentively looking at others when ſpeaking, and by *ſeeing* how they place their *lips* and tranpoſe their *tongue*, occaſionally, to the *teeth*, *gums*, and *palate*, for the combination of the conſonants and vowels, ſhould learn in time, to imitate the pronunciation of all the various ſyllables, which immediately compoſe words, and eventually language?

All words are modified undulations of air, made ſignificant to the mind, by ſocial compact, or conſent.—The firſt ſtep to language is to *form them*, the next to *comprehend* their meaning.—It hath been already premiſed that vowels are the fundamentals, and expreſſed with little or no action of the loquelary organs, like ſeparate, ſimple notes in a flute, independent of *time*, flats, ſharps, reſts, &c.—That when thoſe are learned by the method juſt hinted at, articulation of the moſt eaſy ſyllables is next to be inculcated, ſhewing the *form, in writing*, as well as in utterance, at the ſame time;—thus bringing the pupil gradually on from ſyllables to words, from words to ſentences, firſt ſimple, then compound, until he becomes capable of every kind of compoſition.

It may well be ſuppoſed, that *the method* of inſtructing ſuch deaf perſons muſt be ex-

extremely tedious, and laborious *to the teacher*, and the greateſt poſſible trial of his patience; but it is the purpoſe of this eſſay to prove, that it *hath been* reduced to practice, and that *it is* practiſed with great ſucceſs, *at preſent*, rather than to attempt to deſcribe *particularly* the ingenious mode in uſe. If a perſon can be brought to ſpeak at all, and is not deficient in intellects, application and perſeverance in a judicious method may enable him, *moſt undoubtedly*, to make vaſt improvements in the faculty of ſpeech: this is demonſtrated in the removal of the moſt violent impediments of ſtammerers, which is alſo completely effected by the ſame gentlemen who profeſs the other art, of which more in its place:—the greateſt orator of Greece was at firſt almoſt an unintelligible ſtutterer: by long labour and indefatigable perſeverance, he overcame all difficulties, and in ſpite of nature be-

came the paragon of eloquence: his ſoliloquizing on the ſea-coaſt near the roaring ſurges, with pebbles in his mouth (if true) ſtrongly ſupports the argument that the uſe of articulate language is not only, *not natural*, but ſlowly progreſſive and of difficult acquiſition, although it may be attained, by right application and long practice, even under the greateſt diſadvantages: —"*labor omnia vincit.*"

It is not, however, pretended that *Demoſthenes* is any inſtance in proof that the *deaf* may acquire ſpeech;—but ſo true is it that the *voice is governable by the eyes*, that the gentlemen, to whoſe merits this art is indebted for its preſent degree of perfection, have *publicly* adopted as their *motto*, the phraſe which is borrowed for the title of theſe pages, viz.

"VOX

"VOX OCULIS SUBJECTA,"
or (as it *may* be engliſhed)
Voice made viſible.

After all that has been advanced, conviction may be ſtill wanting to many:—*Facts*, however, are incontrovertible, and witneſſes or vouchers of *facts in point*, are at hand, "out of the mouths and pens of *more than* two credible witneſſes the fact ſhall be eſtabliſhed".

The following paſſages are extracted from the ſeveral beforementioned, in order of time, who have treated on this ſubject, and borne teſtimony to the various ſucceſs of the art in *ſome few inſtances*; after which the author's own evidence ſhall be given.

Firſt—

First—Extract* from Dr. *Bulwer's* Philocophus, or *Deaf* and Dumb Man's Friend, printed 1648.

"CHAP. XV.

"So lazie and sluggliſh are the naturall "inclinations of moſt men, that they are "prone to limit the infinite capacity of "man, and the effects of his admirable "obſervations to known and common "matters: whereas, conſidering his abili- "ties, and the faculty of his braine, there "is no accident of imperfection that may "befall him, but with the indulgent co- "operation of nature, he may worke "himſelfe either out of it, or invent a "ſupply to the defect and inconveniences "of it: for a notable inſtance of the in- "duſtrious felicity of an obſerving wit in "this kind, wee are extraordinarily be- "holden to that gallant and learned knight

* N.B. The *ſpelling* in theſe extracts is copied exactly from the *original*.

"*Sir*

"*Sir Kenelme Digby*. That whereas hi-
"therto the underſtanding of *words* by the
"*mot ons of the lips* hath been an art which
"we have heard indeed that many have
"pretended thereunto, yet hath it been
"thought *deceitful* and ſcarce to be cre-
"dited, he affords us an example of an
"artiſt, who ſublimed this art unto an *al-*
"*moſt* incredible perfection.

"The hiſtory of this rare atchievement
"of art is thus delivered by *that honour-*
"*able relator* Sir Kenelme Digby.

"There was a nobleman of great qua-
"lity that I knew in *Spaine*, the younger
"brother of the Conſtable of *Caſtile*, who
"was taught to *heare* the *ſounds of words*
"with his *eyes* (if this expreſſion may be per-
"mitted). This Spaniſh lord was born *deafe*,
"ſo deafe that if a gun were ſhott off cloſe by
"his *eare* he could not heare it, and conſe-
"quently

" quently he was *dumbe*; for not being
" able to heare the ſound of words, he
" could never imitate nor underſtand them:
" the lovelineſſe of his face, and eſpecially
" the exceeding life and ſpiritfulneſſe of
" of his eyes, and the comlineſſe of his
" perſon, and the whole compoſure of his
" body throughout, were pregnant ſignes
" of a well temper'd mind within, and
" therefore all that knew him lamented
" much the want of meanes to cultivate it,
" and to embrue it with the notions which
" it ſeem'd to be capable of, in regard of
" itſelfe, had it not been croſs'd by this
" unhappy accident, which to remedy phy-
" ſitions and chyrurgions had long em-
" ploy'd their ſkill, but all in vaine. At
" the laſt there was a prieſt who under-
" tooke the teaching him to underſtand
" others when they ſpoke, and to *ſpeake*
" himſelfe that others might underſtand
" him,

" him, for which attempt at firſt he was
" laugh'd at, yet *after ſome years* he was
" look'd upon as if he had wrought a
" miracle. In a word, after *ſtrange pa-*
" *tience*, *conſtancie*, and *pains*, he brought
" the young lord to ſpeak as diſtinctly as
" any man whatſoever; and to underſtand
" ſo perfectly what they ſaid, that he
" would not looſe a word in a whole dayes
" converſation. I have often diſcourſed
" with the prieſt, whilſt I waited upon
" the prince of Wales (now our gracious
" ſovereign) in Spaine, and I doubt not
" but his majeſty remembreth all I have
" ſaid of him, and much more: for *his*
" *majeſty was very curious to obſerve*, and
" enquire into it. It is true, one great
" miſbecomingneſſe he was apt to fall into
" whilſt he ſpoke: which was an uncer-
" tainty in the tone of his voice, for not
" hearing the ſound he made when he

"ſpoke, he could not ſteadily govern the
"pitch of his voice, but it would be ſome-
"times higher and ſometimes lower, though
"for the moſt part what he delivered toge-
"ther, he ended in the ſame key as he
"began it. But when he had once ſuf-
"fered the paſſage of his voice to cloſe,
"at the opening it again, chance, or the
"meaſure of his earneſtneſſe to ſpeake or
"reply, gave him his tone, which he was not
"capable of modulating by ſuch an artifice
"as is recorded Caius Gracchus uſed when
"paſſion in his orations to the people
"drove out his voice with too great a ve-
"hemence or ſhrillneſſe. He could diſ-
"cern in another whether he ſpoke ſhrill
"or low, and he would repeat after any
"body any hard word whatſoever, which
"the prince tried often, not only in *Eng-*
"*liſh*, but by making ſome *Welch* men that
"ſerved his highneſſe ſpeake words of
"their language, which he ſo perfectly

" ecchoed, that I confeſſe I wondred more
" at that, than at all the reſt; and his
" maſter himſelfe would acknowledge that
" the rules of his art reached not to
" produce that effect with any certainty.
" And therefore concluded this in him
" muſt ſpring from other rules he had
" framed unto himſelfe out of his own at-
" tentive obſervation; which the advantage
" which nature had juſtly given him in
" the ſharpneſſe of ſenſes, to ſupply the
" want of this, endowed him with an abi-
" lity and ſagacity, to do *beyond* any other
" man that had his hearing. He expreſſed
" it ſurely in a high meaſure by his ſo
" exact imitation of the *Welch* pronuncia-
" tion: for that tongue (like the *Hebrew*)
" employeth much the guttural letters, and
" the motions of that part which frameth
" them, cannot be ſeen or judged of by
" the eye, otherwiſe than by the effect

" they

" they may happily make by conſent in
" the other parts of the mouth expoſed to
" view. For the knowledge he had of
" what they ſaid ſprung from his obſerving
" the motions they made, ſo that he could
" converſe currently in the light, though
" they he talked to, whiſpered never ſo
" ſoftly. And I have ſeen him at a diſ-
" tance of a large chamber's breadth, *ſay*
" *words* after one, that I, ſtanding cloſe
" by the ſpeaker, could not hear a ſylla-
" ble of. But, if he were in the darke,
" or if one turned his face out of his
" ſight, he was capable of nothing one
" ſaid." Sir Kenelme Digby.

Secondly—Extract from Dr. *Holder*.

" March 4, $166\frac{8}{9}$.

" At a meeting of the Council of the Royal
" Society, ordered,

" That a Diſcourſe preſented to the R.
" Society, intituled Elements of Speech,

or

"or an Eſſay of Enquiry into the Natural "Production of Letters, with an Appendix "concerning Perſons *Deaf* and *Dumb* by "*W. Holder, D. D. Fellow of the Royal So-* "*ciety, be printed by* Jno Martin, *Printer to* "*the Society.*

"BROUNCKER, Preſ."

"It having happened to me ſome years "paſt to have been deeply engaged in this "ſame conſideration of the alphabet, by a "*worthy deſigne of giving relief* to a *deaf* "and *dumb* perſon in the year 1659, re- "commended to my care, and being at laſt "prevailed with by divers perſons, who "remember *the ſucceſs* of that enterprize, "to communicate the way and method I "*then uſed*, I have adventured to publiſh "my thoughts concerning the nature of "letters, more in reſpect of the Appendix,

" or application of them to *that excellent*
" *purpoſe*, &c."

Pref. to Elem. of Speech, by *Holder*.

" But the chief deſign here intended by
" this account of the *natural* alphabet, is
" to prepare a more eaſie and expedite
" way to inſtruct ſuch as are *deaf and*
" *dumb*, and dumb onely by conſequence
" of the want of hearing (by ſhewing
" them the proper figures of the motions
" of the organs, whereby letters are framed)
" to be able to pronounce all letters and
" ſyllables and words, and in a good mea-
" ſure, *to diſcern them by the eye*, when
" pronounced by an other.—And although
" this cannot be directly and immediately
" taught and learnt, *as to every particular*
" *letter* of the alphabet (as will be ſuffi-
" ciently manifeſt in the enſuing diſcourſe)
" yet he who has this exact knowledge of

" of

"of the nature and difference of letters,
"by knowing withal *what can be done*, and
"what cannot be immediately performed,
"will be able to purſue ſuch an attempt
"with ſteadineſs, and having made his firſt
"progreſs in what is obvious and feſible,
"will then (without expence of *fruitleſs*
"labour) proceed to ſeek out and *invent*
"*other ways* to compaſs about and accom-
"pliſh his deſigned effect.

"And by theſe ways (as *I myſelf have*
"*made ſome experiment*) it is *not impoſſible*,
"no, nor very difficult to be done, even
"in thoſe who were born *deaf* and *dumb*."
Holder's Elem. of Speech, pp. 15, 16.

"Neither did any ſuch hopes or ambi-
"tion" (as thoſe of rectifying *alphabets* univerſally) "ſet my thoughts on work,
"but partly the *worthineſs and curioſity* of
"this ſubject in itſelf, and chiefly the

"great uſe of an accurate knowledge of "the nature of letters, and ſpeech, in di- "recting to a ſteady and *effectual way of* "*inſtructing deaf and dumb* perſons, to obtain a "reaſonable perfection of *utterance of ſpeech*, "and to diſcern (in ſome meaſure) with "their eye, by obſerving the motions of "the mouth, what others ſpeak: and to "that end, I have added to this Eſſay an "Appendix relating that deſign, both "which I hope and promiſe myſelf, will "find a candid reception, from thoſe who "ſhall conſider theſe poor and ſlight pa- "pers, as a work of *charity* and compaſ- "ſion, and may be acceptable to them, as "it is pleaſing to myſelf, to have ſtudied "relief for the calamitous and deplorable "condition of perſons *deaf* and *dumb*."

Holder's Elements, pp. 109, 110.

"Now

"Now as to the moſt general caſe of "thoſe who are deaf and dumb, I ſay, they "are dumb by *conſequence* from their deaf- "neſs, *onely becauſe they are not taught to* "*ſpeak*.—The natural part of ſpeech, viz. "words made of letters by ſuch exquiſite "various articulations, is *learnt by much* "*practice and imitation*; and much more "the *artificial* part, viz. *inſtitution of ſigni-* "*ficancy of language*, cannot be acquired "without great help of inſtruction: and to "that end, the tong and ear, ſpeaking and "hearing, hold a correſpondence, by "which *we* learn to imitate the ſound of "ſpeech, and underſtand the meaning of "it: but he that *never hears* a word "ſpoken, nor can be told what it ſignifies, "it is no wonder, if ſuch an one remain "ſpeechleſs: as out of queſtion *any one* "*muſt do* (though of integral principles) "who from an infant ſhould be bred up

" among *mutes*, and have no teaching.
" Such then is the caſe in hand, that they
" who want that *ſence* of *diſcipline* (hear-
" ing) are alſo by conſequence deprived of
" ſpeech, not by any immediate *organical*
" *indiſpoſition*, but for want of *diſcipline*.—
" Finding then a perſon in this condition, *not*
" *capable of hearing*, if we would endeavour
" to make uſe of the organs of ſpeech
" (ſuppoſed to be of ſufficient conſtitution)
" there is no way, but to have recourſe to
" the other learned ſenſe, which is *ſeeing*,
" and to find out ſome means (although
" farther about, and more laborious) of
" inſtructing him *by his eyes*, and ſhewing
" him the viſible motions and figures of
" the mouth, by which ſpeech is articu-
" lated; and to apply the doctrine of
" letters to this uſe and purpoſe is the de-
" ſign of this Appendix, where our firſt
" buſineſs had need to be to animate the
" under-

"undertaker, and conſider whether it be "poſſible or no; for it muſt confeſſed, "that there lie in the way great objections "and difficulties, which *ſeem to diſcourage*, "and portend ſuch a deſign unfeſible:— "but I doubt not to ſhew you, how to "overcome thoſe ſeeming demonſtrable "impoſſibilities, and ſhew how truely it is "ſaid, *venit miſeris ſolertia rebus.*"

Holder's Appendix concerning Perſons *Deaf and Dumb*, pp. 115, 116.

Then intervene ſome general rules of proceeding, uſed and recommended by him (Dr. Holder) which are omitted for brevity's ſake.

"It is obſervable, that the hiſtories of "thoſe who could diſcern *ſpeech* by their "*eye* are, *moſt* of ſuch as having had know-"ledge of language, and a readineſs in

"ſpeaking, falling afterwards into *deaf-*
"*neſs*, have loſt the *uſe* of ſpeech, but
"ſtill retein the memory of it: now if we
"can by induſtry make any deaf and dumb
"perſon *reaſonably perfect* in the language
"and pronunciation, he may alſo be capa-
"ble of the ſame privilege of *underſtand-*
"*ing by the eye* what is ſpoken, though the
"letters *ſingly pronounced* are ambiguous,
"and may deceive him: in ſhort, though
"it be impoſſible for a deaf perſon by his
"eye accurately and *certainly* to diſtinguiſh
"letters *ſingly ſpoken*, (as it is likewiſe in
"words equivocal, ſpoken, and letters
"whiſpered, *to thoſe that hear)* yet in
"tract of ſpeech, as a *dubious word* is
"eaſily known by a coherence with the
"reſt; and a dubious letter by the whole
"word, ſo may a *deaf* perſon, having at-
"tained a competent knowledge of lan-
"guage, and aſſiſted by an acute ſagacity,

"*by*

"*by ſome more evident* word diſcovered
"by his eye, *know* the ſenſe, and *by*
"*the* ſence, other words, and by the
"words the obſcurer letters, and ſo, not-
"withſtanding this difficulty objected, make
"good uſe of this inſtitution, *not onely to*
"*ſpeak*, but in a good meaſure (ſo far as
"to ſerve for converſe) know what others
"ſay to him: and the rather becauſe hav-
"ing learnt by his eye, and being inured
"to that kind of obſervation, he is quicker
"to perceive the motions of articulation and
"conjunctures of letters in words, *than we*
"*can eaſily* imagine.—Having thus ſur-
"mounted the difficulties, I ſhall mention
"ſome ſuch things as give *encouragement*
"to this enterprize: and firſt, that which
"was before hinted, that in deaf and dumb
"perſons, their *neceſſity* excites a great ob-
"ſervation and *ſagacity*, to ſupply their
"defects, and to bear up, and maintain

"converſe with others who enjoy the be-
"nefit of all their ſenſes. And being de-
"nyed communication by the *ear*, their
"*eyes* are the more vigilant, attent, and
"heedful, which renders them much more
"capable of being improved by directions
"and inſtructions applied to that ſenſe;
"and gives a delight and encouragement to
"thoſe who teach ſuch *apprehenſive* ſcho-
"lars." Ibidem, pp. 125—128.

"Language being defined *a connexion of*
"*the beſt ſignes for communication*, and
"written language *viſible ſignes* of the
"ſignes audible: and the *elements* of each
"reſpectively, and the *correſpondence* and mu-
"tual aſſiſtance of each to the other, being
"ſuch, as in the foregoing diſcourſe is
"more fully ſhewn; you have a great
"help, by *ſhewing* letters and words *writ-*
"*ten*, to conduct a deaf perſon on, in ex-
"erciſing

"erciſing him to expreſs the ſame by pro-
"nunciation, and whatſoever you gain
"upon him *this* way will be reteined, and
"made uſe of in the other: add to this
"the *admirable* curioſity, and *ſingular excel-*
"*lency* of the deſign, the conſideration where-
"of will ſuſtein the patience, and animate
"the induſtry of him who ſhall undertake
"it.—Having thus conſidered what ground
"and encouragement there may be for
"ſuch an undertaking: I ſhall now, in
"the plaineſt manner I can, lay down ſuch
"*directions* and *rules*, as *I myſelf have* made
"trial of to *inſtruct a deaf perſon* to make
"uſe of his *organs of ſpeech*, and *ceaſe to*
"*be dumb*, enjoying the great felicity of
"that moſt expedite way of communica-
"tion; which may ſerve till *ſome more able*
"*perſon* ſhall be excited by improvements
"and additions to give *a greater perfection*

"to

"to this deſigne:—firſt make your *own* al-
"phabet, &c." Ibid. pp. 131, 2.

Then follows *his particular method*, which is omitted alſo.

"Now beſides theſe directions already
"given, you will find when you come
"to practiſe, that your own earneſtneſs
"and contention to effect what you are
"about, will, continually, whileſt you
"are at work with him, ſuggeſt to you ſe-
"veral artifices, whereby to make him
"better apprehend what you would have
"him pronounce, *which cannot* ſo well be
"tho't of, beforehand, *nor rules ſet down*
"*for it in writing*.

"Now when the labour and patience of
"getting the alphabet is over, the main
"difficulty is overcome. — Having thus
"made

" made him learn the alphabet, and the " characters of it, next, (or together with " the other) teach him an alphabet upon " his fingers, or ſeveral parts of his hands, " by placing the letters there, which you " may deviſe at pleaſure."—For example, " particularly, let the extremity of the " thumb and four fingers of the left-hand " (when any of them is pointed at by the " forefinger of the *right* hand, or by any " kind of feſcue) ſignify the vowels *a*, " *e*, *i*, *o*, *u*,"—&c. &c. p. 151.

" I had once in my thoughts to contrive " a method of Grammar and Dictionary " for this uſe: of grammar, more than I " can now compriſe in ſhort hints: and the " latter alphabetically, containing the words " of the language which the *deaf* perſon is " to learn; as ſuppoſe Engliſh: and the

" ex-

"expoſition being a repreſentation of the "figure of ſo many words as can be de-"ſcribed; and of the reſt by ſuch other "ſignes as might be thought of, referring the "ſynonimas to thoſe which have expoſitions; "by which he might help himſelf to "know the meaning of ſuch words, as he "ſhould meet with, and by often looking "on it gain the knowledge of words: but "the occaſion of exciting and exerciſing "my thoughts being unhappily removed, "I went no further; but hope to ſee them "perfected, by thoſe who ſhall meet with "ſuch like occaſions: and indeed ſuch a "work as this, is not to be perfected by "ſtudy alone, but muſt and will receive "many hints and helps, and to be thought "on otherwiſe, whilſt the endeavour is ex-"cited, being under *experiment* and *prac-*"*tice:* but ſo far as I had occaſion to ſtudy, "and *practiſe with happy ſucceſs*, I have

"faithfully imparted, and wiſh it may be "uſeful to thoſe who ſtand in need of it."

Holder's Appendix to Elem. of Speech, pp. 156, 7, 8.

Thirdly—Extract * *(and tranſlation)* of a letter of the ingenious Dr. *John Wallis*, (one of the firſt promoters of the Inſtitution of the Royal Society) to Dr. *Thomas Beverley, reprinted* 1765 in Latin, annexed to his Latin Grammar of the Engliſh Language, and entitled

* Extracted from the *Latin* publication, for the more particular ſatisfaction of foreigners.

"Epiſtola

" Epiſtola ad D. Thomam Beverley, de *mutis*,
" *ſurdiſque* informandis.
" Sept. xxx. 1698.

" Clariſſime Vir,

" Literas tuas Sept. 22, datas, poſt ali-
" quot dies accepi. Quibus *caſum* narras
" familiæ cujuſdam (cui tu notus) *vere*
" *plorandum*, quod ex *octo* liberis jam viven-
" tibus, *quinque* ſunt plane *muti*, *ſurdique*
" (& quidem ideo, ni fallor, *muti*, quia
" *ſurdi*). Petis, ut velim tibi indicare,
" quibus modis, poſſit his defectibus optime
" ſubveniri.—Quippe qui noveris (quod
" intelligo) D. *Alexandrum Popham* (adhuc
" ni fallor in vivis) quem *(ſurdum natum)*
" docueram ego, (jam ante annos quaſi 34
" aut 35) *diſtincte loqui* (utut metuo, ne
" iſtius aliquid quadantenus jam fuerit
" oblitus:) atque ſermonem loquelarem ea-
" tenus intelligere, ut potuerit animi ſua
" ſenſa *(mediocriter)* ſcripto inſinuare, at-

" que

Tranſlation.

"Letter to Dr. Beverley, &c.

"Honoured Sir,

"Your letter of the 22d September, I "received ſome days ago, in which you "relate a truely deplorable caſe of a cer- "tain family (of your acquaintance) that "out of *eight* children now living, *five* are "abſolutely *deaf* and *dumb* (and indeed "*dumb*, unleſs I miſtake, *becauſe deaf.*)— "You requeſt, that I would ſhew you, by "what means, theſe defects may beſt be "remedied.—For you know (as I under- "ſtand) Dr. *Alexander Popham* (who is "ſtill living, if I miſtake not) whom *(being "born deaf)* I had taught, (now about 34 "or 35 years ſince,) to *ſpeak diſtinctly* (al- "though I fear leſt ſomething of it may "have been now in a meaſure forgotten) "and ſo far to underſtand common diſ-

" que ab aliis ſibi ſcripta intelligere : quod
" & ante feceram de *D. Daniele Whaley*
" (jam nuper mortuo) qui fuerat inde a
" puero *ſurdus*.—Aliis aliquot qui non fue-
" rint ſurdi, ſed ita linguis impedita, ut
" vel plane balbutirent, & loquendo titu-
" barent, aut literas ſaltem aliquas, vel
" non omnino, vel non niſi hæſitantem
" proferre poſſent, docui diſtincte & ex-
" pedite proferre ſonos illos, quos ante non
" potuerant : ita ut difficultatem illam vel
" plane ſuperaverint, vel ita, ſaltem ut vix
" diſcerni poſſet.—Alios aliquot ſurdos
" loquelam docere non aggreſſus ſum : ſed
" ſolummodo ut res ſcriptas mediocriter
" intelligerent, ſuaque ſenſa ſcripto qua-
" dantenus, inſinuarent : qui tempore non
" longo progreſſus eos fecerint, rerumque
" plurimarum notitiam acquiſiverint, multo
" ultra quam quod putabatur fieri poſſe a
" quoquam in eorum circumſtantiis poſito

" fuerintque

"courſe, that he could communicate his
"thoughts in writing (tolerably well) and
"comprehend what was written from
"others to himſelf. Which alſo I had,
"before, done by Dr. *Daniel Whaley*
"(lately dead) who had been deaf from
"the time he was a boy.—Some others,
"who were *not deaf*, but had ſuch impe-
"diments in ſpeech, that they either ab-
"ſolutely heſitated and ſtammered in ſpeak-
"ing, or could not utter ſome letters, at
"all, ſcarcely, or at leaſt not without ſtut-
"tering, I have taught *diſtinctly*, and *readily*
"to produce thoſe ſounds which before they
"could not; ſo that they fully overcame that
"difficulty, or ſo far as that it could ſcarcely
"be perceived. Some other *deaf* perſons I did
"*not* go the length of teaching *ſpeech*, but
"only that they might underſtand, tolerably,
"things that were written, and could com-
"municate in ſome degree, in *writing*, their
"own thoughts: who, in no long time, might

" fuerintque *plane capaces* acquirendi (ſi
" plenius exculti) *ulteriorem cognitionem* quæ
" poſſet ſcripto impertiri.

" Priorem hujus penſi partem (nempe ut
" doceantur loqui ſi prius muti, aut expe-
" dite loqui ſi prius hæſitantur) expedire
" ſoleo, indicando, quo ſitu motuque diſ-
" ponenda ſunt guttur, lingua, labia, cæ-
" teraque loquendi organa, pro ſingulis re-
" ſpective ſonis, inter loquendum adhiberi
" ſolitis: quippe, his rite diſpoſitis, ſpi-
" ritus ex pulmone afflatus, eos formabit
" ſonos, ſive ſe audiat, ſive non audiat,
" qui ſic profert.

" De

"make that progreſs, and might acquire "the knowledge of many things, *much* "*beyond* what might be thought poſſible to "be done by any one in their circum- "ſtances, and have been *fully capable* (if "*more* cultivated) of acquiring the *greateſt* "*degree of knowledge* which can poſſibly be "*imparted* by writing.

"The firſt part of this taſk (as they *may* "*be* taught to ſpeak, *if before dumb*, or "*readily to ſpeak* if before with impedi- "ments) I uſe to forward, by ſhewing by "what poſition and motion, the parts of "the throat, the tongue, lips, and other "organs of ſpeech, are to be diſpoſed for "each of the *ſounds* reſpectively, wont to "be applied in ſpeaking. For by the right "diſpoſition of theſe, the breath being expel- "led from the lungs, he who thus produced "it, *will form thoſe ſounds*, whether *he doth* "*or doth doth not, hear them.*

" De hac ſonorum omnium loquelarium
" formatione reſpectiva, diſtinctam ego du-
" dum tradidi rationem (omnium credo pri-
" mus qui hoc aggreſſi ſunt) in Tractatu de
" Loquela (præfixo meæ de Lingua Angli-
" cana Grammaticæ) anno 1653 primum edi-
" to. Atque hac fretus origine *Whaleum* pri-
" mo, deinde *Pophamum* docui, voces quaſvis
" cujuſvis linguæ diſtincte proferre (ſaltem
" quas *ipſe poſſem* pronunciare); et quidem
" Polonicarum difficillimas (domino Polono,
" qui aderat, exigente, factumque compro-
" bante, & admirante): exteroſque docui,
" ſonos noſtros expedite proferre, quos ipſi
" ſibi ſenſerint impoſſibiles.—Eſtque hæc
" duarum brevior pars operis (utut cenſeri
" ſoleat magis ſtupenda). Verum hæc,
" abſque reliquæ, non magno foret uſui.
" Nam, verba tantum proferre, pſittacorum
" inſtar, ignorato interim quid ſignificent
" haud vitæ commodis inſerviret.", &c. &c.

pp. 267, 8, 9.

" Sed

"Of this reſpective formation of all the lo-
"quelary ſounds, I have ſome time ago given a
"diſtinct account (the firſt of any one, I be-
"lieve, who attempted it) in a Treatiſe of
"Speech, prefixed to my Grammar of the
"Engliſh Language, firſt publiſhed in the
"year 1653: and relying on this begin-
"ning, I firſt taught *Whaley*, then *Popham*,
"diſtinctly to utter any words whatever *(even*
"*as I myſelf could pronounce)* and indeed the
"moſt difficult of the Poliſh, (to the ap-
"probation and admiration of a certain
"Poliſh lord who came to prove the fact,)
"and I have taught *foreigners* readily to
"pronounce *our* ſounds, which they them-
"ſelves had thought impoſſible.—And this
"part of the work is but the ſhorter of
"the two (howſoever it may be imagined
"the moſt aſtoniſhing). But this, without
"the reſt, would be of little uſe.—For to
"pronounce words only, like parrots, being

"Sed reliqua pars operis (ut *ſcripti* ſer-
"monis uſus habeatur) eſt id quod tu
"quæris.—In ordine ad hanc ſermonis
"uſum, eſt imprimis neceſſarium ut mutus
"(informandus) diſcat ſcribere, quo ſit quod
"oculo repræſentet, id quod ſonus (litera-
"rum) ſolet auribus exhibere.—Erit de-
"inde valdé commodum (quia penna cum
"atramento non ſemper præſto eſt) ut do-
"ceatur, quo pacto poſſit ſingulas literas
"deſignare (puta ſitu motuve digiti, ma-
"nus, aliuſve partis corporis) quod loco
"ſit ſcriptæ literæ; verbi gratia, ut quin-
"que vocales *a*, *e*, *i*, *o*, *u*, notentur apici-
"bus quinque digitorum; reliquæ literæ
"*b*, *c*, *d*, &c. alio ſitu motuve, ut commo-
"dum videatur, et ex pacto conveniat.—
"Poſtea,

" ſtill ignorant of their ſignification, would
" not ſerve for the purpoſes of life."

Pp. 267, 8, 9.

"But the remaining part of the work, that
" he may attain the uſe of *written language*,
" is that which you ſeek.—In order to this
" uſe of language, it is in the firſt place ne-
" ceſſary, that the *dumb* perſon (to be in-
" ſtructed) ſhould learn to *write*, by
" which means may be repreſented to *the*
" *eye*, that which the ſound (of letters)
" is uſed to exhibit *to the ears*: it will
" then be very convenient (as pen and ink
" is not always at hand) that he ſhould be
" taught in what manner each of the *letters*
" *may be ſignified* (ſuppoſe by the poſition
" and motion of the finger, hand, or any
" other part of the body) which may be
" in ſtead of *written letters*. For example,
" that the five vowels may be noted by the

" ends

" Poſtea, *docendus eſt ſermo, eadem methodo,*
" qua pueri ſolent linguam ediſcere (quam
" forte plurimi vix animadvertunt): cum
" hoc ſaltem diſcrimine; pueri ſonos aure
" diſcunt: mutus ſigna (eorum ſonorum
" indicia) *diſcit oculo.* Sunt autem tum
" hæc, tum illi, pariter ad placitum ſigni-
" ficantia, earundem ſive rerum, ſive no-
" tionum.

" Atque ut pueri ſolent primum diſcere
" rerum nomina; ſic commodum eſt, huic
" muto, gradatim ſuppeditare nomenclatu-
" ram; qua contineantur aliquam multa
" nomina rerum paſſim occurentium &
" oculo obviarium, (ut indicari poſſint

" ends of the five fingers: the other letters
" *b*, *c*, *d*, &c. by other poſitions and mo-
" tion, as may ſeem convenient, and as
" may be agreed.—Afterwards he is to be
" taught ſpeech, *by the ſame method*, which
" boys uſe to learn a language (which
" perhaps very many have ſcarcely ever
" thought of) with this difference alone,
" children in general learn *ſounds by the*
" *ear*, a dumb perſon learns *ſigns* (which
" are images of thoſe ſounds) *by the eye*:
" for both thoſe, as well as theſe, are
" equally ſignificant, *at pleaſure*, either of
" things or of ideas.

" And as boys are wont *at firſt* to learn
" the names of things, ſo it is convenient,
" to ſupply this mute perſon by degrees,
" with a vocabulary, in which let there be
" contained any number of names of things
" commonly occurring and obvious to the
" eyes,

" res his nominibus reſpondentes.) Quæ no-
" mina commodo ordine ſint diſpoſita, ſub va-
" riis titulis; non confuſe, ſed eo ordine, ſi-
" tuque diſtributa (per varias columnas
" aliaſve debitas in charta poſitiones,) ita ut
" ipſo ſitu ſuo inſinuent oculo quam inter
" ſe reſpectum habeant res his nominibus
" indicatæ. Verbi gratia: ut contraria
" vel correlativa, oppoſitis chartæ partibus
" ſcribantur; ſubordinata, ſeu appendicula,
" principalibus ſubjecta. Quod memoriæ
" localis (quæ dicitur) vicem quadantenus
" ſuppleat.—Sic *v. g.* in una chartula, ſub
" titulo *mankind* (homo) ſcribantur (non
" confuſe ſed commodo ſitu) *man*, *woman*,
" *child* (boy, girl); atque ſi libet, nomina
" quorundam in familia, aut alibi cogni-
" torum, relictis locis vacuis; pro nominibus
" aliis, vocabuliſque cogeneris naturæ inſe-
" rendis, prout occaſio tulerit.—Tum, in
" alia chartula, ſub titulo *body* (corpus)
" ſcri-

"eyes, ſo that the things may be ſhewn accord-
"ding to theſe names, and placed in con-
"venient order, under various heads; not
"confuſedly, but in that method, and ſo
"diſtributed in ſituation (by various co-
"lumns, and other proper poſitions on
"the paper) that the things indicated may
"communicate by their ſituation, to his
"*eye*, the relation which they have to
"thoſe names.—For inſtance, let contrary
"things, or correlatives, be wrote upon
"*oppoſite* parts of the paper.—Subordinate
"things, or appendages, be placed *under*
"their principals, which may anſwer in
"ſome meaſure the end of a local memory
"(as it is called). Thus, for example, on
"a little piece of paper, *under* the head or
"title *mankind*, let there be wrote (not
"irregularly, but in a convenient ſituation)
"*man*, *woman*, *child* (*boy*, *girl*), and if
"you pleaſe, the names of any body in

"ſcribantur (ſitu item commodo) *head*,
"face, forehead, eye, *&c. &c. &c.*

P. 270.

"Et

"the family, or of other acquaintance,
"leaving vacant places, for inſerting other
"names, and terms of the ſame nature,
"according as occaſion ſhall offer.—Then,
"on a little piece of paper, *under* the title
"*body*, let there be wrote (in the ſame
"convenient and proper ſituation) *head*,
"*face*, forehead, eye," &c. &c.

P. 270.

The continuation of theſe directions, conſiſting of examples, of many of the objects of nature, animate and inanimate, and each ſpecies under its reſpective genus, together with an ingenious Compendium of a ſuitable Grammar or Accidence, uſed by Dr. Wallis, is all here omitted, for the reaſons before given.—The following paragraph therefore will cloſe the quotations from this author.

"And

"Et quidem, si mutus ille surdusque, sit, "alias, bonæ indolis; et qui docet, justæ "sagacitatis, poterit hic tali methodo (gra- "datim procedendo, cum debita tum do- "centis, tum discentis diligentia) intra "unius quasi anni spatium (expertus lo- "quor) majores progressus observare, quam "quis expectaverit; bonaque jacta fun- "damenta ulterioris institutionis, sive in "rebus religionis, sive aliis eruditionis "partibus, quæ legendo possint obtineri."

Epistola D. Wallisii ad D. Tho. Beverley, pp. 279, 80.

Fourthly—Quotation or extract from the celebrated Dr. *Amman* of Amsterdam.

"*Dissertatio de Loquela.*"

Anno Dom. 1700.

"Nec tamen diu ibi commoratus; *viri* "*amicissimi* precibus *Harlemum* redire lu- "bens

"And indeed, if the *deaf* and *dumb* "perſon be otherwiſe of good capacity, "and the *teacher* of *proper* ſagacity, *he may* "by ſuch a method as this (proceeding "gradually, with *due* diligence both of "the learner and teacher) *within the ſpace* "even of a year, (I ſpeak by experience) "make greater progreſs than any one could "expect: and good foundations be laid for "the greateſt degree of education, either in "matters of religion, or in *other parts of* "*learning*, which *can poſſibly be obtained by* "*reading*.

Letter of Dr. Wallis, to Dr. T. Beverley, pp. 279, 80.

Tranſlation.

"Amman's *Treatiſe on Speech*.

"Neither did I long abide there, for I "was willingly conſtrained by the entreaties

" bens adigebar, *filiæ* ipſius *ſurdæ*, & ob-
" ſurditatem connatam, *mutæ*, erudiendi
" gratia : quem ſcopum plus fere quam at-
" tigi, & eventus meum patriſque ſpem
" longe ſuperavit : *venuſtiſſima* enim iſta
" *puella* anguſto duorum menſium ſpatio
" non tantum ſatis articulate legebat, ſed
" & quævis tarde pronunciata in chartam
" conjiciebat : jam autem de quacunque re
" non inepte confabulatur ; alios *ſurda*
" licet loquentis oculis audit ; & ad inter-
" rogata promte reſpondet.

" Tandem *methodum*, qua hæc omnia
" illam docui, non indignam judicavi, quæ
" in proximi emolumentum, ſub nomine
" *ſurdi*

" of a *moſt friendly man* to return to *Har-*
" *lem*, for the ſake of inſtructing a *deaf*
" *daughter* of his, who, having been born
" *deaf*, was alſo *dumb*, which purpoſe I almoſt
" more than effected, and the ſucceſs far
" ſurpaſſed my own hopes, as well as thoſe
" of her father; for that *charming girl*
" in the ſhort ſpace of two months could
" not only read tolerably plain, but alſo
" take down on paper any words ſlowly
" pronounced: ſhe now converſes, not amiſs,
" on any ſubject; and, although deaf, ſhe
" hears with her eyes what others ſpeak,
" and replies readily to interrogations.

" At length, I have judged the *method*
" by which I taught her all theſe things
" not unworthy to be publiſhed, for the
" benefit of a neighbor, under the title of
" *Surdus Loquens*, or the *Deaf Speaking*,

" *ſurdi loquentis*, publica fieret, doctiorum
" judiciis ulterius trutenanda."

Dedicatio ad *Johannem Hudde*. Diſſertatio de Loquela.

" *Candido Lectori Præfatio.*

" Nova tibi & forſan incredibilis, videbitur
" B. L. hæc noſtra de inſtituendis *ſurdis* doc-
" trina, non tamen inaudita eſt; fuerunt enim,
" ut dudum accepi, quidam, quibus eadem
" cura fuit: qui autem ii fuerint, & quid
" effecerint, hactenus me latuit, ſancteque
" teſtor, mihi, antequam ipſe excogitaram,
" ne veſtigium ejus apud ullum *auctorem*
" occurriſſe.—Cum ſexto, ni fallor, ſurdo
" erudiendo operam darem, familiariter
" noſſe mihi contegit illuſtrum illum philo-
" ſophum Fr. Merc. Van Helmont, τὸν

" νῦν

"in order to be more thoroughly examined
"by judges of more learning."

Dedication (of *Treatiſe on Speech*) to John Hudde, conſul of Amſterdam, 1700.

"Amman's *Preface to the Reader.*

"New and incredible as this art of ours
"of inſtructing the deaf may ſeem to you,
"courteous reader, it is nevertheleſs *not*
"*unheard* of: for there have been certain
"perſons, as I have lately underſtood,
"who have had the ſame purſuits: who
"they were, and what they have effected,
"hath hitherto been unknown to me, and
"I ſolemnly declare, before I myſelf em-
"ployed my thoughts thereon, never to
"have met with the trace of it in any au-
"thor whatever. When I had inſtructed
"the ſixth *deaf perſon* (if I miſtake not) I
"happened to be familiarly acquainted
"with that celebrated philoſopher F. M.
"*Van Helmont, now among the ſaints,* who

" νῦν ἐν ἁγίοις, qui ante plures annos
" *Alphabetum quoddam naturale* a ſe edi-
" tum narrabat, ubi de *ſurdorum natorum*
" informatione ſe egiſſe teſtabatur: cum
" autem me inſtituentem videret & audi-
" ret, non modo me ſibi nihil debere, ſed,
" ut erat ſumma *viri* ingenuitas, *ſe longe a*
" *me ſuperatum in praxi fatebatur.* Verum
" dum hæc de loquela diſſertatio ſub prælo
" erat, eodem fere tempore, & incidi in
" locum eruditiſſimi *P. Zachiæ* quæſt. me-
" dico-legal. Lib. II. Tit. ii. Quæſt. viii. n.
" 7. ubi ex *Valleſio*, Lib. de Sac. Philoſoph.
" cap. 3. narrat de *Monacho* qui *ſurdos* a
" nativitate loqui docebat, preterea nihil
" addit: & redditæ mihi ſunt literæ, a
" viro clariſſ. *Jo. Wallis*, Mathemat. Oxonii
" Profeſſore ad me exaratæ, quibus ſe ea,
" quæ in *ſurdo meo loquente* tradideram, non
" modo tentaſſe, ſed feliciter olim pere-
" giſſe

"gave me an account of a *certain natural*
"*alphabet* publiſhed many years ago by
"him, in which publication he declares to
"have attempted the information of the
"*deaf born*, but when he ſaw and heard
"me teaching, he not only confeſſed that
"I owed nothing to him, but with the
"higheſt ingenuouſneſs acknowledged him-
"ſelf *very far exceeded by me in practice.*—
"But while this Treatiſe on Speech was
"in the preſs, I accidentally fell in with
"the paſſage of the very learned *P. Za-*
"*chia's* Quæſt. Medico-legal, Lib. II. Tit.
"ii. Quæſt. viii. n. 7. where, (out of *Val-*
"*leſius*, Lib. de Sac. Philoſoph. chap. 3.)
"he tells of *Monachus*, who taught thoſe
"*deaf* from their nativity to ſpeak, but
"ſays nothing farther; and almoſt at the
"very ſame time, letters were delivered
"addreſſed to me from the celebrated *John*
"*Wallis*, Profeſſor of Mathematicks at Ox-

" giſſe mihi ſignificabat, quaſque cum re-
" ſponſo ad eas dato, ne Æſopicæ inſtar
" cornicis alienis ſuperbire plumis viderer
" Præfationis loco hic inſerere volui, quo ſibi
" B. L. innoteſceret, quid mihi cum tanto
" viro ſit commune, & in quibus ab eo dif-
" feram."—Præfatio ad Lectorem.

" Verum graviſſimæ huic calamitati pro
" cumulo accedit, quod omnem reſpuere
" medicinam hactenus unanimiter, quan-
" tum ſcio, fuerit credita, & propterea in-
" ſanibilium numero adſcripta: at ego, re
" ſerio mecum penſitata, *mutorum* pleroſ-
" que, quamvis *loquelæ organa* haberent
" ſana,

"ford, in which he acquainted me that he "had not only tried, but happily accom-"pliſhed formerly thoſe very things which "I had publiſhed in my book, called *Sur-"dus Loquens*, which letters, together with "my anſwer thereto, leſt I ſhould ſeem, "like Æſop's crow, to be proud of others "wings, I have reſolved to inſert in this "Preface, by which it may become known "what I had in common with ſo great a "man, and in what I differed from him."

Amman's Preface to the Reader.

"But the weight of this heavy calamity "is encreaſed, in as much as (ſo far as I "know) it hath hitherto been univerſally "ſuppoſed to bid defiance to every re-"medy, and accordingly ranked among "the incurable evils: but I have tho-"roughly and ſeriouſly conſidered the ſub-"ject, and have obſerved that the moſt part

"of

" ſana, talis eſſe, animadverti, quod ſimul
" & *ſurdi* eſſent, quare *ſurditatem* quidem
" medelam admitttere penitus deſperavi,
" de *loquela* autem plane aliter ſenſi. *Sermo*
" enim humanus, ut cuivis cum paulo at-
" tentius mecum contemplanti patebit, eſt
" miſtura quædam plurimorum diverſi ge-
" neris ſonorum, quorum varietas, dictante
" id ratione, variis organorum quorundum
" motibus a me tribuebatur, quos modo
" ſatis viſibiles forent, ſufficere arbitrabar,
" ut *ſurdi* eos oculis, non ſecus ac cæteri
" *ſonos ipſos* auribus diſcernerent, & ita
" *loqui* tandem diſcerent.—Primum rei peri-
" culum ipſe coram ſpeculo in me feci,
" eamque ſtatim & utilem & poſſibilem ju-
" dicavi

"of thoſe who have been *dumb*, although "they have the organs of ſpeech perfect, "were ſuch as were alſo *deaf*; wherefore, "although indeed I have altogether de- "ſpaired of *deafneſs* receiving a remedy, I "have been of a very different opinion "reſpecting *ſpeech*. For human language, "as will appear to any one who will atten- "tively conſider it a little with me, is a "certain compound of many ſounds, of "different kinds, whoſe variety, as reaſon "ſuggeſts, is by me attributed to the *va- "rious motions* of particular organs, which "being ſufficiently viſible, I was ſatisfied "that the deaf might diſcern thoſe *motions*, "by the *eyes*, in like manner as others diſ- "cern the *ſounds* themſelves by their *ears*, "and ſo might learn at length to ſpeak.— "I made the firſt trial of the matter upon "myſelf, before a looking-glaſs, and forth- "with judged it both uſeful and practi-

"cable,

" dicavi, non minorem videns inter motus
" iſtos differentiam, quam inter ſonos ipſos
" & characteres eas exprimentes, ex eoque
" tempore *ſurdum* aliquem erudiendum op-
" tavi. Amici quibus mentem aperui,
" quoſque, ut mihi in quærendo *diſcipulo*
" operam darent rogavi, me velut inſanum
" *mathematicum* riſere, brevi tamen mutata
" ſententia, cum diſcipulum illis paulo poſt
" & *loquentem* & legentem ſiſterem. Fracta
" igitur glacie non prius deſtiti, quam
" tantum negocium ad prepoſitum finem
" perduxerim, *ſurdorumque* ſortem, *Divino*
" *adſpirante Numine*, non modo redderim
" tolerabiliorem, ſed, et vulgari in eo præ-
" ſtantiorem, ſicut *exempla* teſtantur, quod
" alios, voce etiam maxime ſubmiſſa lo-
" quentes, intelligant, aures ſuas in oculis
gerendo.

" cable, not ſeeing leſs difference between
" thoſe *motions* than between the *ſounds*
" themſelves and the characters expreſſing
" them, and from that time I wiſhed to
" have a *deaf* perſon to inſtruct. Friends
" to whom I opened my mind, and thoſe
" whom I requeſted to procure a ſcholar
" for me, laughed at me, as a mad mathe-
" matician, or necromancer; they very
" ſhortly, however, changed their opinion,
" when, after a little while, I produced
" to them a ſcholar, both *ſpeaking* and *read-*
" *ing*: having thus broke the ice, I did
" not deſiſt, untill I had brought the bu-
" ſineſs to the propoſed end, and *(prompted*
" *and encouraged by the Divine Being)* had
" rendered the condition of the *deaf* not
" only more tolerable, but even prefer-
" able to the vulgar, (as *examples* witneſs)
" *in that they* can underſtand others when
" ſpeaking, even in the very loweſt voice,

"gerendo.—*Methodi* qua id effeci, ſpeci-
"men ante aliquot annos edidi, quo & ex-
"teri eam imitari poſſent," &c. &c.

Jo. Conrad. *Amman* "de Loquela,"
Amſtelodæmi, 1700, pp. 3, 4.

" carrying (as it were) their *ears* in their " eyes.—A ſpecimen of the *method* by " which I effected it, I publiſhed ſome " years ago, by which even foreigners may " imitate it," &c. &c.

Amman's Treatiſe on Speech, entitled *Diſſertatio de Loquela*, printed at Amſterdam, 1700, pp. 3, 4.

Fifthly,

Fifthly.—Extract from *Herries*'s Elements of Speech.

"From a progreſs ſo ſimple as this, Dr. "Amman informs us, that in a ſhort time "he tanght ſeveral deaf pupils, *not only to* "*write and ſpeak* correctly, but to *under-* "*ſtand* throughout what they had written "and ſpoken. Nor did the curious art "periſh with him: it is practiſed at this "preſent time *with great ſucceſs*.—Among "thoſe who are engaged in this undertak- "ing, *Mr. Braidwood* of Edinburgh is de- "ſervedly eminent. It may be found, "however, that thoſe ingenious gentle- "men purſue a plan, ſomewhat different "from that of *Amman*, which I have now "mentioned. Every maſter will adopt "that method, which *by experience* he finds "to be moſt effectual;—AN OBJECT SO "CURIOUS AND IMPORTANT AS THIS, IS "CERTAINLY ENTITLED TO THE WARM-

"EST

" EST ENCOURAGEMENT OF THE PUBLIC. —If a perſon, who has been deprived " from his infancy of the faculties of " ſpeech and hearing, can be taught *even to* " *converſe intelligibly*, it is *a wonderful* ac- " quiſition.—I am indeed apprehenſive, " that even with the utmoſt attention be- " ſtowed upon him, he will ſcarcely be able " to diſplay any *gracefulneſs*, or harmony " of utterance.—The *charms of modulation* " are excited and directed by hearing " alone. Notwithſtanding this, I ſee no " reaſon why a deaf perſon may not be " taught from mechanical principles, to " aſcend the gradations of muſic. If by " the ſenſe of *feeling* he can diſcover a vo- " cal from an unvocal ſound, why may he " not produce a high or low tone, by " elevating or depreſſing the larynx?— " After all, the nice *variation and melody* " *of the voice*, may perhaps, to him, re-

"main an impenetrable myſtery.—How "grateful then ought thoſe to be to hea- "ven, who enjoy, in its utmoſt perfection, "that moſt valuable and enrapturing ſenſe "of hearing! who can thence feel and "imitate every air of muſic, and every "modification of language!—We have "now, by the moſt ſimple progreſs, "endeavoured to unfold the curious "*theory* of articulate ſounds: we have aſ- "certained their number, arranged them "according to their different qualities, and "deſcribed minutely the formation of each: "We have likewiſe conſidered the letters "or marks by which they are repreſented "in writing. From theſe principles, we "have offered ſome *hints*, with regard to the "beſt method of *cultivating the voice* in "children, and *removing* impediments in "pronunciation, and of teaching *the dumb* "*to ſpeak*." Herries' Elemen. pp. 78, 9, 80.

As

As the effects of well-atteſted practice are more likely to convince the generality of the world than a volume of reaſonings, the preceding pages may be ſuppoſed to have removed every doubt, reſpecting the *poſſibility* of the art herein treated of, and even to ſatisfy the reader, that there *have been ſome* inſtances, in which conſiderable progreſs hath been made, heretofore, at various times, ſince the middle of the laſt century: the next thing propoſed is to demonſtrate that the wonderful art is *now* actually very *happily practiſed*, within this iſland. To ſome it may ſeem unneceſſary, if not whimſical, to deſcribe as *extraordinary, a ſchool in this kingdom*; it may ſeem ſuperfluous, eſpecially, to adduce the ſame inſtance that others, (and authors of note in the literary world) have already, in their works: I would therefore obſerve, before I proceed, that notwithſtanding,

each, and either, have given a *ſatisfactory* although *conciſe* account of *Meſſrs. Braidwood's* Academy, yet, in the firſt place, it was not the original deſign of *their* publications, but was mentioned *(en paſſant)* only as a *curioſity* worthy of notice, and conſequently, if their judicious and pertinent remarks on it are obſerved by any, it muſt be accidentally, in purſuit of *ſome other* information or amuſement: Whereas to publiſh the utility of this Academy, in particular, with *their accounts* of it, *collectively, alſo,* is part of *the profeſſed object* of this Eſſay; beſides which, a *parent's* anxiety for an only and beloved ſon may well be ſuppoſed to create an intereſt, and ſtimulate to attentions, that cannot exiſt in any other breaſt, nor indeed be deſcribed by any words: another reaſon is, that mine were not only, *not mere viſits of curioſity,* but were *not* ſhort; the

firſt was near *ſix weeks*, the latter *four weeks*, during which, every day was devoted to the examination of the proficiency of my child, and of others in the ſame ſchool, and of many days, I may ſay, *every hour* was *ſo devoted:* of courſe it will not be deemed vain or arrogant to aſſert, that none of the reſpectable characters beforementioned (quotations from whom are hereto annexed) could be ſuppoſed to have ſo minute, complete, and *inconteſtible* a knowledge of every circumſtance as one who made it his buſineſs and pleaſure for near ten weeks.

We ſhall therefore now come to the *ſecond part of the title-page*, viz.

PART II.

A PARTICULAR ACCOUNT OF

The Academy of *Meſſrs. Braidwood* of Edinburgh *, (with concurrent Animadverſions.)

THIS Academy is, in my opinion, to a ſpeculative mind, one of the moſt intereſting and wonderful objects in the world, regarded merely as a *philoſophical curioſity*.

* I underſtand (ſince the commencement of this) from Mr. B., that, by the advice of many reſpectable characters, he has in contemplation to remove his Academy to the vicinity of the metropolis of this iſland.

To realize (without mature conſideration) that thoſe who *never heard* a ſound, and ſtill *continue deaf*, ſhould be capable of uttering articulate expreſſions, with *grammatical accuracy*; of chuſing the moſt proper words to convey their ideas, both in ſpeech, and in written language; and not only ſo, but "*to hear with the eye*," or (in other words) to be ſo acquainted with the various poſitions of the organs of ſpeech, as to be enabled *(generally)* to know what is ſpoken by another, only by looking ſteadily at the countenance of the ſpeaker, is really ſo difficult, and aſtoniſhing, that the incredulity of the world, herein, is not much to be wondered at.—All this, however, I myſelf have been actually (with raptures) a witneſs to;—I ſay, *generally* they underſtand what is ſaid, becauſe it is impoſſible to *know infallibly*:—They muſt *ſometimes* miſtake, many words of various ſignifications being

being uttered, or articulated with nearly the ſame action of the organs (as for inſtance *ſhip* and *ſheep*): The occurrence alſo of equivocal words is very frequent in diſcourſe; which, if unconnected with others, the ſenſe cannot be determined *abſolutely* even by *thoſe who hear*; but, as other words in a ſentence explain the meaning and application of ſuch equivocal words, as *vain, vein, vane,—write, right, rite*, and many others, ſo theſe deaf perſons, if they can diſcern one ſingle articulation, will by a peculiar quickneſs of ſight and apprehenſion, and *long practice*, be able to rectify any miſtake, or doubt, in the adjoining ſyllables, by connecting them in their mind: the labials or lip-conſonants, for example, B, P, M *, are very hard to

* Mr. *Sheridan*, in his uſeful Lectures on the Art of Reading, exhibits a *Scheme of the Alphabet*, in which he makes M a *naſal* conſonant, p. 51;—but *Holder* calls it a naſo-dental *labial*.

diſ-

diſcriminate with the eye, being formed by nearly the ſame motion, or appulſe of the lips, with only this difference that M occaſions a viſible contraction of the muſcles of the *noſe*. Suppoſe either ſhould, at firſt, be taken for the other, yet being after a time perfectly acquainted with the component parts of every word, reading alſo in the countenance of the ſpeaker, and knowing the other words or ſentences, the general import of the ſubject-matter, they are ſeldom at a loſs to aſcertain which of the labial conſonants * are uſed, and ſo likewiſe in other caſes.—It is not, however, as of a mere philoſophical curioſity, but of an *art* of the greateſt *utility*, that an account is now given.

* The beforementioned reſpectable author of Lectures on the Art of Reading, makes V and F *mere* labials; whereas (as *Holder* calls them) they are (as I conceive) *labio-dentals*, or formed by the joint operation of *lips* and *teeth*.

Like

Like every thing elſe (however great) this Academy hath gradually been enlarged and eſtabliſhed from very ſmall beginnings. *Mr. Braidwood*, the ſenior profeſſor, firſt engaged in this undertaking with *one pupil*, in the year 1760.—As the *practical* part of the art was then new to himſelf, he conſequently made comparatively ſlow progreſs, but he brought that pupil to *a great degree* of accompliſhment, (in a few years) in ſpeaking and writing; and ſome of his genuine compoſitions in poetry, which I have ſeen, are *excellent*.—. He augmented his number by degrees, and improved his method: his preſent coadjutor, or partner, *Mr. John Braidwood*, hath been in the practice with him, now about thirteen years, and being a *young* gentleman of *abilities* alſo, and great *application*, there is reaſon to hope, if his life ſhould be ſpared, that many improvements upon his pre-

predeceſſor's inventions and practice, ſuggeſted by experience, will yet be made in this ingenious method: as, according to the common courſe of nature, he may be expected to ſurvive Mr. Braidwood, who hath often acknowledged to me, that his ſucceſs, in conſequence of new diſcoveries made *in the courſe of teaching*, hath greatly exceeded what was at firſt his higheſt, or moſt ſanguine expectation:—Their number of ſcholars at preſent (of both ſexes) amounts to near twenty, including ſeveral who have only *impediments* in ſpeech, without being deaf.—Theſe are all lodged and boarded under the ſame roof with the teachers; and have all poſſible attention paid to their health and comfort.—The apartments for the lads or boys being ſeparate, and at a diſtance from thoſe of the young women or girls.

As

As ſoon as they riſe in the morning, they *all* repair to the ſame ſchool-room, for an hour or two before breakfaſt.—A certain time is allowed of each day for *recreation*, in which the tutors are generally as much engaged and employed as while in ſchool.—On *Sundays* they are exerciſed in *moral* and *religious* ſubjects during the forenoon.

This number conſiſts of various ages from five to upwards of twenty years, but theſe gentlemen have inſtructed ſeveral others who did not begin until *more advanced* ages: thoſe, however, who are taken in hand when *young*, before the organs grow ſtiff and rigid, (for want of uſe) generally *ſpeak* moſt plainly, and pleaſantly.—Five years are neceſſary to give the deaf a tolerable general underſtanding of their own language, ſo as to read, write,

write, and ſpeak it, with eaſe.—The *manner* in which this is effected may in ſome meaſure be judged of, from what *hath been premiſed*:—namely, by firſt *ſhewing them* how the mouth is formed for production of the vowels, letting them *ſee* the external effect that vocalized breath hath upon the internal part of the wind-pipe, and cauſing them to *feel* with their thumbs and fingers the vibration of the larynx, firſt in the teacher, then in themſelves.—When they ſound either of the vowels, then they are ſhewn the *written form* of what they have expreſſed, until they are perfected in the knowledge of the vowels or vocal ſounds, to which ſucceeds the *formation* of ſyllables and words *as before deſcribed*, then the *meaning* of common words, and finally the *conſtruction* of a *ſentence* or ſentences, out of which all deſcriptions of the mind or will are compoſed, or every exhi-

bition

bition of *perception* or *volition*; which, as before obſerved, is the whole of language *.

In order alſo to effect this, they are at firſt taught the uſe of the letters or alphabetical characters, by names (or vocal forms) explanatory of their reſpective

* If then the leading powers of the ſoul be theſe two (perception and volition) it is plain that every ſpeech or ſentence, as far as it exhibits the ſoul, muſt of courſe reſpect one or other of theſe.—If we *aſſert*, then is it a ſentence which reſpects the powers of *perception*, for what indeed is it to *aſſert* (if we conſider the examples above alledged) but to *publiſh* ſome *perception* either of the ſenſes, or the intellect?—Again, if we *interrogate*, if we *command*, if we *pray*, if we *wiſh* (which in terms of art is to ſpeak ſentences *interrogative*, *imperative*, *precative*, or *optative*) what do we but publiſh ſo many volitions?—For who is it that queſtions? He that *has a deſire* to be informed—who is it that *commands*? He that *has a will*, which he would have obeyed—*What are thoſe beings* that either *wiſh* or *pray*? Thoſe *who feel* certain *wants*, either for themſelves or others. Harris's Hermes.

prac-

practical *powers*, ſuch as *eb* for *B*, *ec* for *C*, *ed* for *D*, *fa* for *F*, *ga* for *G*, *oo* or *ou* for *W*, &c.

After this acquiſition of the art of comprehending all the various combinations of the elements of ſpeech, all wonder muſt ceaſe at their attaining to perfection in other arts and ſciences, *language* being the vehicle or inſtrument of communication;—and as the treatiſes on each art and ſcience are (in theſe latter ages) become ſo common, when they are capable of underſtanding any publication, they are in poſſeſſion of every requiſite: nothing then but their own *application* is needful: that is encreaſed in *them* by a conſciouſneſs of its abſolute neceſſity; for, as to ſagacity, theſe pupils are *far enough* from any deficiency therein.

A miſ-

A miſtake or prejudice reſpecting the methods of teaching articulation, *I find* hath been imbibed by ſome, upon a ſuppoſition that harſh and ſevere methods were *privately uſed*, in order to enforce exertions contrary to their natural diſpoſition and inclinations, and ſuch a rigid diſcipline as is ſometimes practiſed upon perſons unfortunately deprived of reaſon.—This error, I am bound by a regard to truth, (and alſo in juſtice to the worthy characters of theſe gentlemen) to confute: it is no leſs neceſſary, in order to obviate the diſcouraging effects of ſuch an idea.—Nothing can poſſibly be more remote from a *true* deſcription of *their methods*, for the moſt kind and affectionate mode is practiſed, much more tender, ingratiating, and conſiſtent with the *true art of governing the human mind*, and making learning a pleaſure, than *I ever* ſaw at any other ſchool: the beha-

viour of the pupils is the moſt convincing proof imaginable of this; they enter punctually the ſchool-room, with a degree of eagerneſs, they really love their learning, not regarding it (as young perſons in general do) as a hardſhip or impoſition, but as an *indulgence:* (the "drudgery" therefore mentioned by the author of the Origin and Progreſs of Language, is a mere figurative expreſſion as it relates to them, altho' it may be ſaid *literally* of the tutors, for they keep in no fixed ſeat in the ſchool, but are continually moving from one ſcholar to another.)

Such a remarkable affection and gratitude have theſe ſcholars to their teachers, that I knew an inſtance of a lady who was really apprehenſive of ſome *ſecret charm*, by which her child's affection would be more

more ſtrongly fixed on Mr. Braidwood than on herſelf.

The only inſtrument made uſe of, except their own hands and the fingers of the inſtructor, is (I believe) a ſmall round piece of ſilver, of a few inches long, the ſize of a tobacco-pipe, flatted at one end, with a ball (as large as a marble) at the other; by means of theſe the tongue is *gently* placed, at firſt, in the various poſitions reſpectively proper for forming the articulations of the different letters and ſyllables; until they acquire (as we all do, in learning ſpeech) by *habit, the proper method.*

Thoſe who know experimentally the tender concern of an *only* parent for an *only* ſon, even under the happieſt circumſtances of natural advantage, may imagine with what avidity the information of

this Academy was firſt received: Altho' the authority was unqueſtionable, I, like many others, (I acknowledge) had doubts of the practicability of the buſineſs to any very *great degree*; I thought it my duty, however, to ſend my ſon acroſs the Atlantic, upon Mr. Braidwood's agreeing to undertake the tuition of him, who accordingly received him in February, 1780.—He was then *eight years* old: although ſprightly, ſenſible, and *quick of apprehenſion*, yet, having been either born *deaf*, or having loſt his hearing by ſickneſs in earlieſt infancy *, he could not *at that time* produce or diſtinguiſh *vocal* ſounds, nor *articulate* at all, neither had he any idea of the meaning of words, either when

* His deafneſs was firſt (accidentally) diſcovered at the age of ſix months, when my ſolicitude commenced; for I was then well apprized that the natural conſequence muſt be want of ſpeech, or language, unleſs a remedy for his deafneſs could be effected.

ſpoken,

ſpoken, in writing, or in print; and for *want of hearing*, would doubtleſs have remained as ſpeechleſs as he was born.—I ſoon received the pleaſing intelligence that he was beginning to articulate, and ſoon after that he could plainly expreſs (upon ſeeing the form in characters) any word in the Engliſh language.

My firſt viſit to him was in May, 1781. It exceeds the power of words to convey any idea of the ſenſations experienced at this interview.—The child, ambitious to manifeſt his acquiſition, eagerly advanced, and addreſſed me, with a diſtinct ſalutation *of ſpeech*. He alſo made ſeveral enquiries in *ſhort* ſentences.—I then delivered him a letter from his ſiſter (couched in the *ſimpleſt* terms) which he read ſo as to be underſtood; he accompanied many of the words, *as he pronounced them*, with proper geſ-

tures, ſignificative of their meaning, ſuch as in the ſentence, "*write a letter* by *papa*:" on *uttering* the *firſt* word, he deſcribed the action of writing, by the motion of his right-hand; the *ſecond*, by tapping the letter he held; the *third*, by pointing to me.—He could at that time repeat the Lord's Prayer very properly, and ſome other forms, one of which in particular *(which I had never heard before)* I then took down in writing from his repetition; a convincing proof of his ſpeaking intelligibly *.—I found he could in that ſhort time read diſtinctly, in *a ſlow manner*, any Engliſh Book, although it cannot be ſuppoſed he had as yet learned *the meaning* of many words: he, however, made daily progreſs in that knowledge. As to writing, there can be no reaſon why deaf

* The copy of the ſaid *ſhort* form, taken in writing, at the time, is in the Appendix.

perſons

perſons may not, by imitation, learn that art as well as any other perſons; accordingly I was not at all ſurprized, that he could write *very plainly:* this indeed he did with *uncommon readineſs* and dexterity, and ſeemed not a little proud of all his new attainments.—I had alſo the ſatisfaction to ſee ſuch ſpecimens, at that time, *in the proficiency of others who had been longer* at this Academy, as left no doubt in my mind of his acquiring, in due ſeaſon, a perfect acquaintance with *language* both oral and written; and that he would be capable of any art or ſcience whatever, except *muſic and oratory.*—Perfectly ſatisfied with his ſituation, in a conſcientious and reſpectable family, I left him to purſue his ſtudies, with a degree of hope and joy, which, on this ſcore, I had never expected to have known.—On my next viſit, in September, 1782, his improvements were very

perceptible in ſpeech, the conſtruction of language, and in writing: he had made a good beginning in *arithmetic*, and *ſurprizing* progreſs in the arts of drawing and *painting*.—I found him capable of not only comparing ideas, and drawing inferences, but expreſſing his ſentiments with judgement.—On my deſiring him to attempt ſomething he thought himſelf unequal to, I ſet him the example by doing it myſelf: upon which, he ſhook his head, and, with a ſmile, replied (diſtinctly, *viva voce*) "*You are a man, Sir, I am a boy*"—Obſerving, that he was inclined in company to converſe with one of his ſchool-fellows, by the tacit finger-language, I aſked him, why he did not ſpeak to *him* with *his mouth*?—To this, his anſwer was as pertinent as it was conciſe, "*He* is deaf." Many other inſtances I could mention of expreſſions of the mind, as proper as could

be made by *any boy* of his age, who had *not* the diſadvantage of deafneſs.

Several letters received from *Meſſrs. Braidwood*, (ſerving to inform of his improvements, as well as to ſhew their expectations of him) I found verified; of ſome of which the following are extracts, viz.

Edinburgh, 30 *March*, 1782.

" I have not the *ſmalleſt doubt*, but Mr. " Charles will make a conſiderable figure " in life, *notwithſtanding his misfortune:* " he is poſſeſſed of a ſtrong genius, and " gives very great application to every part " of his learning. T. B."

" *Edinburgh*, 20 *July*, 1782.

" We moſt heartily congratulate you on " your ſon's improvements in drawing, and " in

" in *every other* branch of his *education:* if " it ſhould pleaſe God to continue his " health, he will *moſt undoubtedly* make a " conſiderable figure in life, which cannot " fail to give you and every one concerned " in him, great ſatisfaction, to render him " an *uſeful member of ſociety*, *happy* in " himſelf, and an honour to us. You may " depend, Sir, on our *utmoſt* attention to " him in every reſpect.

" As to the plan of his education (men- " tioned by you) we are of opinion, that " he ſhould be continued in the ſtudy of " the *Engliſh language*, *arithmetic*, *geogra-* " *phy*, *geometry*, &c. until he is pretty " much maſter of them. We think, if " Charles is maſter of the Engliſh langnage, " the *ſciences*, the *French*, and as much " *Latin* as may give him a competent " knowledge of the derivation of words, it

" would

" would be ſufficient; and it would be a pity
" not to keep him employed as much as poſ-
" ſible in *drawing*, that appearing to be
" his *forte*.—As to dancing, we refer the
" time to yourſelf, &c.

" T. and J. BRAIDWOOD."

In ſhort, I had the ampleſt opportunity of being convinced, that *thoſe gentlemen do teach*, and have taught many, (who would otherwiſe have remained ſpeechleſs and ignorant) ſo to exerciſe the voice and organs, as *in reality to ſpeak, and converſe intelligibly*, (viva voce) and, *in effect to hear*, as well as write and read grammatically, and of courſe made them capable (by their own application and aſſiduity) of attaining all the *uſeful* knowledge and learning of which the human mind is ſuſceptible.—Several (of the many whom they have diſmiſſed completely taught) are now employed

ployed in public offices, counting houſes, and various branches of buſineſs. There was, the laſt time I was in Scotland, a gentleman at Leith, *(deaf, from his birth or early infancy)* who had been a pupil of Mr. Braidwood's. This gentleman has a thorough knowledge of the Engliſh language, and converſes upon every ſubject very ſenſibly, (and as agreeably as a ſlow manner will admit); and I have ſeen many letters, written by others of his ſcholars, of both ſexes, that, both with reſpect to grammatical compoſition, and ſentiment, would do honour to any gentleman or lady.

The degree of *pronunciation*, of which they are capable, is proved by experience to be much greater than (until lately) was even thought *poſſible* by Mr. Braidwood himſelf; for *accent* and *emphaſis*, ſtrange as it may ſeem, are not unattainable by thoſe

of

of them who are moſt docile, and have the happieſt conſtruction of organs, and good lungs; I have myſelf actually heard *one* of them repeat the Lord's Prayer, with a better accent and tone, than many clergymen do in the deſk.

Thus one of the greateſt misfortunes is reduced to little more than *a diſadvantage in converſing*, and, in fact, in many reſpects inferior to many others.—It is to be lamented, that the ſocial enjoyments of converſation are *too often* adulterated with a mixture unworthy of rational creatures. The improvement of the mind, and it's preparation for the more refined, intellectual enjoyments of a future ſtate, is certainly the great end of this temporary, progreſſive exiſtence; this preparation and improvement it appears to me, Meſſ. Braidwoods' deaf pupils are *hereby* made equally com-

competent to with others who hear.—They may become *men of intellect and ſcience*, and capable of arriving at the ſummit and completion of human nature. —What a contraſt between the natural, uſual ſtate of perſons *born deaf*, and that which (by this wonderful mode of inſtruction and education) they are brought to! —Their parents are only the inſtruments of Providence in giving them ſenſitive and *animal* exiſtence: but as rational and converſible beings, capable of ſpiritual as well as temporal felicity, they may truly be ſaid to be the offspring of theſe profeſſors. And if *Alexander* the Great thought himſelf more indebted to *Ariſtotle* who inſtructed him, than to *Philip* who gave him life and empire, how much *more ſo* theſe pupils to men, from whom they receive the *moſt incomparable and ineſtimable* benefits!—Theſe are not the leſs valuable becauſe not to be realized

realized by a charm or miracle, that is, on a ſudden; or by a few leſſons: it *muſt* be the work of time, and unremitted perſeverance, for years, under the conſtant eye of the teacher, who gives "*line upon line, and* "*precept upon precept, here a little, and* "*there a little*;" not only in ſchool, but at meals, in walking, playing, &c. and upon all occaſions making a leſſon out of every ſuitable occurrence: — but what *time* or *expence* can be *too much* to beſtow for acquiſitions of ſuch *infinite* conſequence to the individual?

The effect of this inſtruction is, alſo, that inſtead of being the moſt "dull and "ſolitary" of all human beings, they become remarkable *chearful* and ſocial.

Every thing that is new and very extraordinary is apt to ſtrike with a degree of aſtoniſh-

aſtoniſhment that leſſens its own credibility: the opinion I am now going to hazard will therefore, doubtleſs, be eſteemed romantic, or the effect of an heated imagination: nevertheleſs, from what I have ſeen, it is my ſerious perſuaſion, that the operation of the mind, *in deaf* perſons *(thus inſtructed,)* not being ſo liable to be *diverted* or diſturbed, (by the noiſes or ſounds that frequently occur,) as *in others*, their application to any point in ſcience may be more uniformly intenſe, and conſequently their *powers of abſtraction greater than ordinary*; and I have no doubt but that ſome of them, who are poſſeſſed of genius, will make mathematical diſcoveries of great importance, and carry their reſearches in philoſophy beyond thoſe of other men: And thus the ways of Providence which, in many reſpects, are inſcrutable, and paſt finding

finding out, may, in a new inſtance, be juſtified to man *.

When the art of *reading* was firſt in uſe, which is now ſo common and extenſively uſeful, it was *wonderful* to the vulgar, and conſidered as preternatural.

How invaluable, however, are the bleſſings, temporal and eternal, which *they* may *derive* to *themſelves*, from the power of cultivating their own minds! It was a ſaying of one of the antient heathen philoſophers (dictated by the light of nature) that, "*The man who could live* in the "pure enjoyment of his *mind*, and who "properly *cultivated* that divine principle,

* "And thus for the honour of *culture*, and good "learning, they are able to render a *man* (if he will "take the pains) *intrinſically more excellent* than his "*naturally ſuperior*."

Harris's Hermes.

" was *happieſt* in himſelf, and moſt beloved
" *by the gods, for that the gods* rejoiced in
" what was *moſt eſſentially excellent*, and by
" nature the neareſt allied to themſelves,
" viz. *mind* *."

Beſides teaching the *deaf*, there is another art, of vaſt (although of leſs) importance, taught at this Academy, which many have experienced the good effect of, viz. *removing impediments in ſpeech.*

" The groſſer faults of articulation" (ſays *Mr. Sheridan* on Elocution) " ſuch as ſtut-
" tering, heſitation, liſping, and inability
" to pronounce certain letters, can never

* " All *minds* that are, are ſimiliar and congenial,
" and ſo too are their *ideas*, or intelligible forms;
" were it otherwiſe, there could be no intercourſe be-
" tween *man* and *man*, or *what is more important*, be-
" tween *man* and *God*."

Harris's Hermes.

" be

" be cured by *precept alone*. Theſe re-
" quire the conſtant aid of a perſon ſkilled in
" the cauſes of thoſe faults, who, by teach-
" ing each individual, *how to uſe the organs*
" *of ſpeech rightly*, and by ſhewing him the
" proper poſition of the tongue, lips, &c.
" *may gradually* bring him to a juſt articu-
" lation."

I knew two young gentlemen, ſons of a merchant of Greenock, who were entirely cured of this defect; one of them, his father aſſured me, before he went to Mr. Braidwood, was troubled with ſuch a violent ſtammering, that it was very painful to be witneſs to it, who, when I ſaw him in June, 1781, could repeat the moſt difficult ſoliloquy, with perfect eaſe and *gracefulneſs*, and would converſe the whole day, without once diſcovering any remains of his former impediment.

It is much to be regretted, that ſince the time Meſſrs. Braidwood began to practice this ingenious method, theſe gentlemen have been under the mortifying and cruel neceſſity of refuſing the charge and inſtruction, as I underſtand, of upwards of *an hundred* (chiefly *deaf* perſons). Although they have with *humanity*, *benevolence*, and *generoſity*, maintained and taught ſeveral children of indigent parents *gratis*, yet that violence have they been obliged to do to their inclinations, for the following good reaſons: Firſt, it would have been eventually deceiving themſelves, as well as their pupils and their friends; *labouring without thorough effect*, conſequently bringing into contempt and diſuſe a method, which with no ſmall labor and aſſiduity they have brought to a great degree of perfection, were they *(themſelves)* to pretend to inſtruct more than a certain number at a

time; their joint attention and tuition cannot (I think) be applied to many more than *twenty*, at once, with full effect.

Secondly, a neceſſary and laudable regard to their own family forbade their undertaking what muſt be an inſupportable burthen to any ſingle family; for many of the parents of ſuch objects were incapable even of reimburſing the neceſſary expences of maintenance, &c.—It is greatly deſireable, that this difficulty may be removed by adopting the ſubjoined * or a ſimilar plan.

And here, I am happy to avail myſelf of an opportunity of bearing my *public* teſtimony to the *merits* of theſe gentlemen, both as profeſſors and as men: Gratitude, I think, demands it; for no *pecuniary* com-

* Vide Appendix.

penſation can ever, in my opinion, diſcharge the obligation which every *affectionate parent* of any *ſenſibility* muſt *feel:* the weight of which equally ſurpaſſes the ability of my pen to make adequate acknowledgement of.—As, however, Meſſrs. Braidwood's reputation *neither needs the tribute* of my applauſe, nor *can receive* any advantage from the encomiums of an *individual in private* life, ſo I ſhould wiſh to avoid offending delicacy, by any expreſſions that might be conſtrued into adulation.—It is for the ſake of *many particular members* in every ſociety, that I have taken up the quill on this occaſion:—But, *If*, "HE *that makes* TWO *blades of graſs grow* "*where only one grew before, hath more merit* "*than the whole race of politicians,*" *what* SUPERIOR CREDIT *and diſtinguiſhing* HONORS *are due to the ſucceſsful cultivator of thoſe grounds of human reaſon, which would other-*

otherwiſe have been an UNPRODUCTIVE, BARREN, *and* DREARY WILDERNESS!

N.B. Mr. Braidwood hath frequently intimated to me, as an opinion founded upon his experience in this art, that *articulate* or ſpoken language hath ſo great and eſſential a tendency to confirm and enlarge ideas, above the power of *written* language, that it is almoſt impoſſible for *deaf* perſons, without the uſe of *ſpeech*, to be *perfect* in their ideas.

He, however, doubts whether there is any ſuch thing as a real, natural "non compos mentis;" and ſuppoſes *ideotcy* to be always the effect of a *diſordered* or *extremely weak* and relaxed conſtitution of body.—He hath related to me ſeveral inſtances of young perſons in a very weak ſtate of body, who were *ſuppoſed idiots*, whom, by a proper attention to the phyſical cauſes, (and by aſtringent medicines, together with the Cold-Bath, and other ſuitable means), he hath brought, firſt, to a greater degree of ſtrength, and afterwards to exert their rational faculties:—certain it is, that the connexion between the mind and body is ſuch, that they interchangeably, in all caſes, partake of the ſtate of each other; which may, *perhaps*, juſtify that gentleman's opinion, that there are none of the human race, in whom the mind (of itſelf) is abſolutely incapable, *by nature*, of *any* improvement.

PART III.

PROPOSAL

TO

Perpetuate and extend the Benefits of this important Art.

FROM a conſideration of the caſe of the naturally-deaf, their capacity of becoming happy in themſelves, and uſeful in ſociety, in conſequence of this admirable method of qualification; and, from their *numbers, (which greatly exceed what is generally known)* of the impoſſibility of theſe gentlemen, alone, receiving and teaching all who have applied, and who ſtand in need of tuition; from theſe conſiderations (I ſay) many of the firſt and moſt reſpectable characters within theſe realms,

realms, have manifeſted an humane and truly benevolent diſpoſition to eſtabliſh a *public, charitable inſtitution*, for the certain continuance and extention of the benefits of this important art, more particularly, as a bleſſing to the children of *indigent parents*.

To promote ſo worthy a deſign, and to enforce its expediency, muſt ſurely need but little argument.

The preſent profeſſors of this art, like all other men, "whoſe breath is in their "noſtrils," may be ſuddenly taken away, before any ſucceſſors are duly qualified.

The humiliating and pitiable *ſtate* of ſuch as *remain both deaf and dumb*, cannot need any further deſcription.—As to their *capacities*, as it hath been demonſtrated,

"that

that they are veſted with *all the powers of the ſoul*, they are, by inevitable inference, capable, when inſtructed, not only of *knowing*, but of *obeying the laws both of God and man*: The means, only, of the publication of *thoſe powers* (of perception and volition) which the generality of the human race are bleſſed with, namely *ſpeech*, they have *not indeed* the uſual facility of acquiring; but it is, I hope, ere now credible, that, with *greater perſeverance*, and the uſe of the ingenious modes already ſpoken of herein, they are *capable of acquiring* the *happy faculty (of ſpeech,)* although not fluency.

The *numbers* born in every generation, and in every country, under this diſadvantage, or in whom this "Lapſus Naturæ" (of deafneſs) is exhibited, (and who have been in former ages loſt to the world), are

not

not a few: there are inſtances of ſix or ſeven in one family only, and it is computed, that ſeveral hundred of various ages are, *at this day*, exiſting in this iſland alone.

It would be difficult for me to aſcertain exactly the number *at preſent* in this predicament: *Dr. Bulwer* mentions a vaſt many inſtances, *in his day* *, in Europe, and ſeveral of *whole families*, and then proceeds as follows,

" Nor are examples of theſe ſad acci-
" dents very rare among *us*; ſuch therfore
" as I have either knowne, or by credible
" intelligence gained notice of from others,
" I ſhall here annex; conceiving it fit to
" enlarge the foreigne ſtory of *deafe* and
" *dumbe* men, with ſuch additional notions.
" The rather that *wee* may come a little out

* 1648.

" of

" of theſe outlandiſh writers debt, and in
" ſome reaſonable ſort vie hiſtoricall obſer-
" vations with them.

" *Sir Edward Goſtwicke* of *Wellington* in
" the county of Bedfordſhire, baronet, a
" gentleman otherwiſe very accompliſhed,
" was borne *deafe* and *dumbe*; he hath at-
" tained unto writing, which is a ſubſti-
" tute of ſpeech, and from whence there
" lies a way, if well followed, to the re-
" covery of articulate voyce. Hence,
" writing, to them that are *deafe* and *dumbe*
" may ſerve inſtead of ſpeech, who there-
" fore doe beſt *begin* to write, and *after-*
" *wards* to ſpeake. The firſt invention of
" writing was to make *verba viſibilia*, *miſ-*
" *ſilia*, *& permanentia*, to remedy the defect
" of ſpeech that vaniſheth away, is onely
" audible, and cannot bee wrought into
" diſcourſe but by two that are preſent to-
" gether,

" gether, whereas this invention puts an
" eare, as it were, into the eye, and pre-
" ſents our cogitations viſible and legible,
" writing being the later invention: Speech
" by itſelfe ſignifies all our conceptions,
" and writing ſignifies our ſpeech, for
" writing is to words, as words to cogita-
" tions. Yet this order is not of neceſſity,
" ſo that the contrary cannot bee done:
" but it happens rather by reaſon of the
" facility, and becauſe men that are de-
" prived of none of their ſenſes are apt
" ſooner to ſpeake than to write, the tongue
" being ſooner fitted by nature for that
" employment than the hand for this, but
" the cleane contrarie may be done, as ap-
" pears in the atchievement of this *honor-*
" *able* gentleman and others mentioned in
" this book, &c."

" The

" The *youngeſt brother* of the ſaid *Sir*
" *Edward Goſtwicke* is in the ſame condi-
" tion, being yet an eminent limbner, in-
" vited to that art by his genius, or ſome
" ſignalitie of ſpirit obſerved in him,
" *painting* and *limbning*, next to writing,
" having ever been thought of excellent
" uſe, and to afford ſingular contentation,
" to thoſe that are borne deafe and dumbe.
" And therefore *Q. Pedius* (the nephew of
" Q. Pedius, a man of conſular dignity,
" and one that had triumphed, by *Cæſar*
" dictator made co-heir with *Anguſtus*)
" being *dumbe* by nature, Meſſala, the ora-
" tour of whoſe familie the grandmother
" of the childe was deſcended, being care-
" ful how the boy ſhould be brought up,
" after mature adviſe and deliberation,
" thought good that he ſhould by ſignes
" and imitation be trained in the art of
" painting; and Auguſtus Cæſar approved

" of

" of his judgement and advice herein: and
" in truth, the young gentleman being apt
" thereto, (although he died a youth)
" was growne a great proficient in that art.

" *Sir John Keyes*, maſter of the ordi-
" nance to King James, had *two* ſiſters,
" who were both born *deafe* and dumbe:
" they could *write*, and were very inge-
" genious to imitate any kind of needle-
" work they ſaw.

" *Sir Miles Fleetwood* had *two* hand-
" ſome gentlewomen to his daughters, both
" borne *deafe* and *dumbe*.

" *De la Barre*, the rich Dutch mer-
" chant who lived at Eeling in Middleſex,
" had *two* daughters borne *deafe and*
" *dumbe*; they were both married; a
" friend of mine, who was in their com-
panies

" panies at Brainford, their huſbands alſo
" being there) told me he did much ad-
" mire at their dexterity of perception;
" for by the leaſt motion of their huſbands
" countenance or hand, they preſently
" conceived of the meaning.

" Maſter *Freeman*, of London, ſkin-
" ner, had *two* daughters, both *deafe* and
" *dumbe*.

" One maſter *Diet*, a parſon in Staf-
" fordſhire, had a brother and ſiſter,
" both *deafe* and dumbe.

" One *Thomas King*, farmer of Lang-
" ley, in the county of Eſſex, had by
" one woman a *ſon* and *three* daughters,
" *all* deafe and dumbe.

" One in *Oſmaſton*, within a mile of " Derby, had foure ſonnes, and all of " them born deafe and dumbe.

" One *John Gardiner*, of Thaxted in " Eſſex, had a *ſonne* and *daughter*, both " *deafe* and dumbe: his ſon, Robert Gar- " diner, is a tradeſman here in town, and " one of the moſt notable examples I have " diſcovered, for proofe of the feeling of " ſounds: and whom, to the ſatisfaction " and admiration of ſome freinds of mine, " I have ſhewed and expoſed to a philoſo- " phicall view and tryall.

" And, as I am informed by a merchant of " credit living in London, there was in Lin- " colnſhire, one maſter *Dalliſon*, a gentle- " man that uſed grazing, who had three " ſonnes borne deafe and dumbe, who " made them all three graziers, and they

" proved

"proved the craftieſt in that way the "country ever bred, &c.

"One maſter *Adams*, in the eaſt of "Kent, had two daughters, very hand-"ſome, proper gentlewomen, which were "*all the children* he had, and they were "both *deafe* and *dumbe*.

"A huſbandman of Sherrington, with-"in a mile of Newport (Buckingham-"ſhire), had a *ſonne* and daughter, both "deafe and dumb.

"A huſbandman of Tilſtone (in Che-"ſhire) about ſeven miles from Cheſter, "had two daughters, twins, that were both "*deafe* and *dumbe*," &c.

Bulwar's Philoc. pp. 81—87.

In all thirty-one within his own know-ledge.

Is it not an object worthy of every *expanded* heart, to provide certain and important relief to ſo many fellow-partakers of human nature, and in its effects to all their reſpective connexions?

To render this art univerſally uſeful, it is neceſſary that ſome ingenious young men ſhould be inſtructed and qualified to aſſiſt, and ſucceed the preſent profeſſors, and that a fund ſhould be eſtabliſhed under the direction of proper managers, to be applied to the purpoſe of educating thoſe whoſe parents are altogether unable to defray ſuch expence, and to aſſiſt others who can afford a part but not the whole, by which means, *all* the deaf, however ſcattered, might be collected, and taught, and conſequently reſcued from certain ignorance, from idleneſs, and from want, as well as every

every defect in ſpeech (however inconvenient and violent) rectified.

Meſſrs. Braidwood have repeatedly declared their readineſs to undertake to qualify a ſufficient number of young men for the execution of ſuch a plan.

In an age diſtinguiſhed by ſo many public charities, and ready to encourage every *uſeful* invention in arts and ſciences, more eſpecially in *theſe kingdoms*, which ſo remarkably abounds with generous and noble inſtitutions for the relief of *almoſt* every ſpecies of miſery; where proviſion is made for the prevention, or remedy, of ſuch variety of evils, natural and moral; (and indeed *in every civilized country*) the feelings of human nature cannot fail to be rouſed, in favour of a *well-directed* ſcheme,

of this nature; not can it be doubted but that a fund for this purpoſe might *eaſily* be raiſed.

A fund *fairly* ſet on foot, the proper and *judicious* application of it *clearly aſcertained*, *muſt*, doubtleſs meet with ample encouragement from the *very many* well-diſpoſed, and opulent, whoſe contributions, I am convinced, would be ready for a deſign of ſo *humane* and *beneficial* a nature. Under the direction of a reſpectable governor and directors for the management of the fund, there is every reaſon to hope and believe, that, upon a proper application to THEIR MAJESTIES, it would originate in the bounty and patronage of the crown.

In addition to the other acts of royal munificence which reflect peculiar dignity on both thoſe illuſtrious and amiable characters,

racters, this new proof of their tenderneſs towards every object of *charitable* attention, *we may be certain*, would not be withheld.—If by their gracious approbation and countenance, they ſhould be principally inſtrumental in the hands of Providence, in tranſmitting to poſterity the benefits of this *uſeful* and extraordinary invention, *which hath been perfected in their reign* (a bleſſing unknown in former ages); many, not only in this, but in generations yet unborn, may by a new and *ſingular mode*, yield their teſtimony to ſuch *exalted* merit; and even *(otherwiſe) mute* tongues and voices *articulate* a grateful tribute of acknowledgement to their great and *royal benefactors*. The forcible and extenſive influence of their virtuous examples would, doubtleſs, (as it often hath) be very ſenſibly perceptible in this inſtance*.

Sub-

* I have lately been made acquainted with his Majeſty's having been graciouſly pleaſed conditionally to

Subſcriptions opened under the direction of the authority of the governor and directors, upon a plan ſimilar (or perhaps preferable) to that of which a ſketch is hereto *ſubjoined*, mentioning that the contributions of the public, and the ſole diſtribution of the fund is veſted in the ſaid governor and directors, and that thoſe who wiſh their connexions to partake of the benefits of this inſtitution, muſt apply to them, would probably be encouraged: by this means, the intereſt might be forever ſecured from becoming a ſinecure, and certain proviſions made for the continuance of the art.

Some perhaps, whoſe hearts are exempt from an *inconvenient* degree of ſenſibility, may poſſibly object, that the utility hereof,

give 100*l.* per annum, out of his private purſe, for this purpoſe.

to

to thoſe born of *poor* parents, is not *very great*, and as their ſerviceableneſs would not be *much enlarged* in the lower ſpheres of life, ſo on their account it would be of *but little advantage*.—I deny both premiſes and inference.—Firſt, their uſefulneſs is exceedingly encreaſed, even for the loweſt ſtations, and particularly as domeſtics, of which I have had ſeveral occaſions to be convinced. Indeed no further argument in proof can be neceſſary, than this, which every one muſt allow, i. e. the perſon who *knows* what is ſaid, and can reply *intelligibly*, is certainly vaſtly more capable of receiving and executing commands than he who cannot do either. And as to his welfare, to alledge, that it is not of much importance on that ſcore, is to ſay, that for a rational creature to be made acquainted with his duty and intereſt as a member of ſociety, the end and deſign of his being, &c. is a matter of no conſequence

to

to him. But, *if the ſoul is immortal*, is not a *poor* man's ſoul as much "*more valuable than the whole world*," as the ſoul of any Dives? Is it not an emanation from the *ſame* Author of Being, who is no reſpecter of perſons?—Or are any ſo thoughtleſs as to ſuppoſe, that the "vital ſpark of heavenly flame" is not alive in naturally *deaf* perſons!—But, upon a ſuppoſition (*the moſt execrable, as well as erroneous, imaginable*) that the *poor* are not worthy of happineſs *here*, or hereafter, is there any ſtation ſo exalted, or fortune ſo affluent, as to enſure a parent or a family from the beforementioned circumſtance of the organs of hearing in a child, or near connexion, being deranged in fœtu, or before birth, as is generally the caſe with ſuch perſons?—Then, let it be again obſerved, that *one great* end of this propoſed inſtitution is, to tranſmit to the end of time, for the benefit of *every claſs*,

claſs, this infinitely beneficial method of communication.—I know no other probable objections, except ſuch ſuperſtitious ones, as formerly prevailed againſt *another remedy* for a terrible calamity, which Providence moſt mercifully favoured the world with—I mean, *inoculation* for the ſmall-pox.

To thoſe, in either caſe, the ſame anſwer is pertinent, viz. that every means which Providence points out, as alleviations of natural evil, it is the duty of men to embrace with gratitude.

It is univerſally conſidered (except among ſavages) as *naturally incumbent* on parents in general, while they teach their children *to ſpeak*, to make them *ſenſible of their duty* in every relation, of the ſource *from whence life* and underſtanding flows, of the chief end and deſign

deſign of our exiſtence here; and to inſtil into their minds *the hope* and expectation of a *future ſtate*; this, all conſcientious parents, in a ſtate of civilization, obſerve; many are indefatigable in inculcating theſe parts of knowledge; juſtly thinking no pains too great, by which they be ingrafted in their youthful minds:—Some capacities (it was obſerved at firſt) require more cultivation than others; thoſe therefore, whoſe offspring, from *peculiar circumſtances*, require much more attention to complete them, as "*beings of the next order to angels*," have received a greater charge, and more will be required, in proportion to their abilities, at their hands. But many are incapable of effectuating their good wiſhes for their children born under theſe diſadvantages; it therefore becomes, in a manner, the *duty of communities*, in thoſe caſes, to lend their combined aid to ſuch

parents,

parents, by enabling them to improve the extraordinary means Providence hath kindly afforded.

The Lacedemonians, of old, regarded children as the property of ſociety, and wiſely conſidered it not only juſtifiable, but expedient, and incumbent, to make the *inſtruction* and *qualification* of the riſing generation the care of the public, and of courſe obliged parents to deliver them into the hands appointed therefor:—If then, ſuch as ſeemed to require no other advantages, or aſſiſtance, than ſuch as parents *(in theſe days)* take upon themſelves to give, were deemed bound to be qualified *by ſociety*, for *uſefulneſs* here, and happineſs hereafter, how much *more* muſt it appear *commendable* to take ſuch children out of thoſe parents hands, who not only appear incapable of doing more for them than ſuſtaining animal exiſtence, but whoſe hearts

hearts muſt be rejoiced beyond meaſure at the event!

Senſible how much the love of faſhionable pleaſure and diſſipation prevail over the ſublime and refined ſpeculations of philoſophy and religion, I am well aware that a comparatively great number of mankind will turn away with diſguſt from a ſcheme, in which there is ſo little to contribute to their *own amuſement*, and that a plan for erecting a new houſe for an *exotic* ſinger or dancer, would intereſt *the bulk* of mankind more than any deſign for the improvement of the mind; notwithſtanding which, there are, doubtleſs, *enough* in this and every nation *of a more elevated*, and extenſive turn.—*The Royal Society* have heretofore given encouragement to the progagation of the *theory* of this art, and would doubtleſs countenance the eſtabliſhment of *its practice*.

5 The

The *learned*, *pious*, and *opulent* body of dignified *clergymen*, as well as numbers of *that character* among all ranks of the laity, would certainly rejoice in promoting the means of making *every ſoul* acquainted with the Revealed Will of God, as well as capacitating them for ſocial *communication*, the means of ſelf-enjoyment no leſs than of utility to ſociety. That elegant writer *St. Paul* asks, with reſpect to the means of *ſalvation* in general, "how ſhall they *hear* without a *preacher?*" which, with due deference, may, in this inſtance, be paraphraſed, *How* ſhall they (the naturally deaf) *learn* without *a teacher?*

The ſatisfaction of *all* good men muſt ſurely be in proportion to their opportunities of beneficence. The reflexion that *not* the immediate objects *only* (of this plan), but the reſpective circles of their connexions, muſt

muſt be greatly benefited, and made much happier, cannot but augment the ſatisfaction. As the pebble thrown into the calm, ſtagnant lake, firſt forms a ſmall ſingle ring, and thence extending takes in the whole ſurface, within its influence, ſo will the contributions to this ſcheme ſo worthy of humanity, firſt be felt with *peculiar* force, and in its effects comprehend the felicity of *many circles*.

By the accompliſhment of ſome ſuch plan (which will be executed if a favourable diſpoſition in the public is not wanting) one leſs evil will henceforth be found in ſociety: For, amongſt thoſe who are not deficient in underſtanding, there, *never more*, need be *any dumb perſon*. No expreſſions occur to me ſo adequate to my own ideas, as thoſe uſed by the *nobleſt*, moral,

Engliſh poet *, on *the principle of univerſal benevolence*, with which I will cloſe my reflexions on this ſubject.

" In *faith* and *hope*, the world *will diſagree*,
" But *all* mankind's concern is CHARITY;
" All MUST be *falſe* that thwart *this one*
" *great end*;
" And *all* of GOD, that BLESS mankind,
" OR MEND."

* Pope.

APPENDIX.

Extracts from various Authors, on the Subject of Meſſrs. *Braidwoods'* Academy.

1ſt,—Extract from *Arnot's* Hiſtory of Edinburgh.

"Of the Academy of *Deaf and Dumb*."

"BESIDES the ſchools and colleges of public inſtitution, a ſchool of the *moſt curious* and *important* nature is taught by *Mr. Braidwood*, for it may be ſaid *in effect* to give the *deaf* to hear, the *dumb* to ſpeak.—Mr. Braidwood

" firſt attempted this art about the year " 1764 *. He began with a ſingle pupil; " he has now a number of pupils, moſtly " from England, but ſome alſo from Ame- " rica: and his ſucceſs in teaching them " has exceeded his own expectations. He " begins with learning the deaf, articula- " tion, or the uſe of their vocal organs, " and at the ſame time teaches them to " write the characters, and compoſe " *words* of them. He next ſhews them " the uſe of words in expreſſing *viſible ob-* " *jects* and their *qualities:* after this, he " proceeds to inſtruct them in the proper " *arrangement* of words, or grammatical " *conſtruction* of language. The *deaf* (Mr. " Braidwood obſerves) find great difficulty " in attaining pronunciation, but ſtill more in " acquiring a proper knowledge of written

* This is an error of the author or printer.— It was in 1760.

" language.

" language.—Their only method of con-
" verſing *(naturally* *)* is by ſigns and geſ-
" tures: their ideas being few are *(pre-*
" *vious to his inſtructions* *)* confined to
" viſible objects, and to the paſſions or
" ſenſes; the former of which they delineate
" by figures, the latter by geſtures:—The
" connexion between our ideas and written
" language being purely arbitrary, it is a
" very hard taſk to give the deaf any no-
" tion of that mode of converſing, theirs
" being only hieroglyphical; another ſtill
" greater difficulty is to enable them to
" comprehend the meaning of the figura-
" tive part of language: for inſtance, they
" ſoon underſtand *high*, *low*, *hard*, *tender*,
" *clear*, *cloudy*, *&c.* when applied to *mat-*
" *ter*, but have not the ſmalleſt concep-

* Thoſe words in parentheſes in this page are not in the original, but were doubtleſs meant to be *underſtood*, by the author.

" tion of theſe qualities, when applied to
" the *mind*.—Notwithſtanding theſe diffi-
" culties, the deaf attain a perfect know-
" ledge of written language, and become
" capable both of ſpeaking and writing
" their ſentiments in the moſt diſtinct man-
" ner, and of underſtanding what they read:
" being thus advanced, they are capable
" to learn any art or ſcience (muſic ex-
" cepted), and to tranſlate one language
" into another;—Mr. Braidwood's pupils
" are under his tuition from three to ſix
" years, according to their age, capacity,
" and conveniency.—When we viſited this
" Academy, we found that the boys could
" not only converſe by the help of the
" artificial alphabet they learnt, by put-
" ting their fingers into certain poſitions,
" but that they underſtood us, altho' per-
" fect ſtrangers to them, by the motions
" of our lips. In this manner, they ac-
" tually

"tually converſed with us, returning "an anſwer diſtinctly, yet ſlowly, *viva* "*voce*.—It is needleſs to expatiate upon "*the encouragement due to the author of a* "*mode of inſtruction ſo ingenious, as well as* "*important* to an unfortunate part of man- "kind. We cannot conclude without ex- "preſſing our hopes, that this valuable art "does not depend upon the precarious te- "nure of a ſingle life; but that Mr. *Braid-* "*wood* has communicated ſo much of his "method as to enable ſome one to give "ſimilar inſtruction."

Arnot's Hiſt. of Edin. p. 425.

2dly, Extract from Dr. *Johnſon's* Journey to the Weſtern Iſlands of Scotland.

"There is one ſubject of philoſophical "curioſity to be found in *Edinburgh*,

" which no other city has to ſhew; a col-
" lege of the *deaf* and dumb, who are
" taught to *ſpeak*, to *read*, to *write*, and
" to practiſe *arithmetic*, by a gentleman
" whoſe name is *Braidwood:* the number
" which attends him is, *I think*, about
" twelve; which he brings together into a
" little ſchool, and inſtructs according to
" their ſeveral degrees of proficiency:—I
" do not mean to mention the inſtruction of
" the deaf as *new*:—having been firſt
" practiſed upon the ſon of a conſtable of
" Spain, it was afterwards cultivated with
" much emulation in England by *Wallis*
" and *Holder*; and was lately profeſſed by
" Mr. *Baker*, who once flattered me with
" hopes of ſeeing his method publiſhed.
" —How far any *former teachers* have ſuc-
" ceeded, it is not eaſy to know.

" The

" The improvement of *Mr. Braidwood's*
" *pupils is wonderful:* they not only *ſpeak,*
" *write,* and underſtand what is written,
" but if he that ſpeaks looks towards them,
" and modifies his organs by diſtinct and
" full utterance, they know ſo well what is
" ſpoken, that it is an expreſſion *ſcarcely*
" *figurative* to ſay, *They hear with the eye.*
" —That any have attained to the power
" mentioned by Burnet, of feeling ſounds
" by laying a hand on the ſpeaker's
" mouth, I know not; but I have ſeen ſo
" much that I can believe more; a *ſingle*
" *word,* or a ſhort ſentence, I think, *may*
" poſſibly, be ſo diſtinguiſhed.—It will
" readily be ſuppoſed by thoſe that conſi-
" der this ſubject, that Mr. Braidwood's
" ſcholars ſpell accurately: orthography is
" vitiated among ſuch as *learn firſt* to
" ſpeak, and then to write, by imperfect no-
" tions of the relations between letters

" and

" and vocal utterance; but to thoſe ſtu-
" dents every character is of equal impor-
" tance; for letters are to them *not* ſym-
" bols of names, but of things; when
" they write they do not repreſent a *ſound*,
" but delineate a *form*:—this ſchool I vi-
" ſited, and found ſome of the ſcholars
" waiting for their maſter, whom they are
" ſaid to receive at his entrance with ſmil-
" ing countenances and ſparkling eyes, *de-*
" *lighted* with the hope of new ideas.—
" One of the young ladies had her ſlate
" before her, on which I wrote a queſtion
" conſiſting of three figures to be multi-
" plied by two figures. She looked upon
" it, and quivering her fingers in a manner
" which I thought very pretty, but of
" which I know not whether it was art or
" play, multiplied the ſum regularly in two
" lines, obſerving the decimal place; but
" did not add the two lines together, pro-
" bably

" bably *diſdaining ſo eaſy an operation:* I " pointed at the place where the ſum total " ſhould ſtand, and ſhe noted it with *ſuch* " *expedition* as ſeemed to ſhew, ſhe had it " only to write:—It was pleaſing to ſee " one of the moſt *deſperate of human ca-* " *lamities* capable of ſo much help.— " Whatever enlarges hope will exalt cou- " rage. After ſeeing the deaf taught arith- " metic, who would be afraid to cultivate " the Hebrides?"

Johnſon's Journey to the Weſtern Iſlands of Scotland.

3dly, Extract from " The Origin and Progreſs of Language" (by Lord Monboddo) publiſhed 1773.

" ARGUMENT.

" That articulation is *not natural* to man."

" But

"But what puts the matter out of all "doubt, in my apprehenſion, is the caſe "of *deaf perſons* among us; and their "caſe deſerves to be more attentively con- "ſidered, that they are preciſely in the "condition, in which we ſuppoſe men to "have been in the natural ſtate: for, *like* "*them*, they have the organs of pronun- "ciation, and, like them too, they have "*inarticulate cries*, by which they expreſs "their wants and deſires: they have like- "wiſe, by conſtant intercourſe with men "who have the uſe of reaſon, and who "converſe with them *in their way*, acquired "the habit of forming ideas (which we "muſt ſuppoſe the ſavage to have ac- "quired, tho' with infinitely more labor, "before he could have a language to ex- "preſs them)."—"They (*the naturally* *

* Underſtood.

deaf)

" *deaf)* want therefore nothing in order to " *ſpeak* but *inſtruction* or example, which " ſavages, who invented the firſt language, " likewiſe wanted :—In this ſituation, do " *they* invent a language, when they come " to perfect age? (as it is ſuppoſed we all " ſhould do, if we had not learned one in " our infancy).—Or do *they* ever come to " ſpeak during their whole lives? The " fact moſt certainly is, *they never do*, but " communicate their thoughts by looks " and geſtures, which we call ſigns, *unleſs* " *they be taught to articulate by an art lately* " *invented.*" Vol. I. p. 177, 8.

" I knew two profeſſors of the art in " Paris; one of them Monſ. *l'Abbé de* " *l'Epée*, with whom I was ſeveral times, " and whoſe civility, and the trouble he " took to ſhew his method of teaching, I " take this opportunity of acknowledging:

" he

" he had brought *one* of his ſcholars a ſur-
" prizing length, and one of them I parti-
" cularly remember, who ſpoke ſo plea-
" ſantly, that I ſhould not have known
" her to be *deaf*.—There is at preſent at
" Edinburgh a profeſſor of the ſame art,
" *Mr. Braidwood*, whom I know, and who
" has likewiſe been at the trouble of ſhew-
" ing me *his method of teaching*, which I
" very much approve.—He has taught
" *many*, with great ſucceſs, and there is one
" of his ſcholars, particularly, who is pre-
" ſently * carrying on the buſineſs of a
" painter in London, and who both *ſpeaks*
" and *writes* good Engliſh.—But it is ſur-
" prizing what labor it coſts *him to teach*,
" and his ſcholars to learn, which puts it
" out of all doubt that articulation is not
" only an art, but an art of moſt difficult

* 1773.

" acquiſition, otherwiſe than by *imitation*
" *and conſtant practice* from our earlieſt
" years: for, in the firſt place, it is diffi-
" cult to teach thoſe ſcholars to make any
" ſound at all; they at firſt only breathe
" ſtrongly, till they are taught to make
" that concuſſion and tremulous motion of
" the wind-pipe, which produces audible
" ſounds; theſe are very *harſh*, *low*, and
" guttural, *at firſt*, and more like croak-
" ing than a clear vocal ſound." *P.* 179.

—" After this difficulty, which is not
" ſmall, is got over, then comes the
" chief labor, to teach them the pronun-
" ciation of the ſeveral letters; in doing
" which, the teacher is obliged, not only
" himſelf to uſe many diſtortions and gri-
" maces, in order to ſhew his ſcholars the
" poſition and action of the ſeveral organs;
" but likewiſe to employ his hands to
" place

" place and move their organs, properly;
" while the ſcholars themſelves labor
" ſo much, and beſtow ſuch pains and
" attention, that I am really ſurprized,
" that *with all the deſire they have to*
" *learn*, which is very great, they ſhould
" be able to ſupport the drudgery; and
" I am aſſured by *Mr. Braidwood*, that
" if he did not take *different* methods
" with them, according to their different
" capacities, and the difference of their
" organs, it *would be impoſſible* to teach
" many of them." P. 181.

" If therefore this art be ſo difficult to
" be learnt without imitation, even by the
" aſſiſtance of the moſt diligent inſtruction,
" how much more difficult muſt the inven-
" tion of it have been; that is, the acqui-
" ſition of it without either inſtruction or
" example!

" Having thus proved the fact (as I " think) inconteſtibly, it will not be diffi- " cult to aſſign the reaſons, and explain " the theory; for we need only conſider " with a little attention the *mechaniſm* of " ſpeech, and we ſhall ſoon find, that there " is required for ſpeaking, *certain poſitions* " and *motions* of the organs of the mouth; " ſuch as, the tongue, the teeth, lips, and " palate, that cannot be from nature, but " muſt be the effect of art; for their " action, when they are employed in the " enunciation of ſpeech, is ſo different from " their natural and quieſcent ſituation, that " nothing but long uſe and exerciſe could " have taught us to employ them in that " way.

" To explain this more particularly is " *not neceſſary* for my preſent purpoſe; I " ſhall have occaſion to treat of it after-

" wards; but, who would desire, in the " mean time, to be better informed about " it, may consult *Dionysius* the Halicarnas- " sian, in his Treatise of Composition, " where he has most accurately explained " the different operations of the organs in " the pronunciation of the different letters; " and whoever would desire *to be still far-* " *ther informed, let him attend Mr. Braid-* " *wood when he teaches, who, from his* " *practice in that way, has learned to know* " *more of the mechanism of language, than* " *any* grammarian or philosopher.—I shall " only say further on this subject, that " pronunciation is one of those arts of " which the instruments are the members " of the human body, like *dancing*, and " another art more akin to this: I mean, " *singing*; and, like those arts, *it is learnt* " *either by mere imitation* (man, being as " as Aristotle has told us, the most imitative

" of

" of all animals); or *by teaching*, as in the
" caſe of deaf perſons, but joined with
" very conſtant and aſſiduous practice, that
" being abſolutely neceſſary for the a-
" quiring of *any art, in whichever of the*
" *two ways it is learnt.*"

" And here we may obſerve, that it is [a]
" very falſe concluſion, to infer from the
" facility of doing any thing, that it is a
" *natural operation:* for what is it that we
" do more eaſily or readily than ſpeaking?
" —And yet we ſee, it is *an art*, that is *not*
" *to be taught without* the greateſt labor
" and difficulty, both on the part of the
" maſter and the ſcholar: *nor to be learned*
" *by imitation without continual practice*,
" from our infancy upwards: for *it is not*
" to be learned like other arts, ſuch as
" dancing and ſinging, by practiſing an
" hour or *two a day*, *for a few years*, or

" perhaps only ſome months; but conſtant
" and *uninterrupted* practice is required *for*
" *many years*, and for *every hour*, I may
" ſay, *every minute* of the day *."

Monboddo on the Orig. and Prog. of Lang. Vol. I. pp. 182, 183, 184.

4thly, — Extract from Mr. *Pennant's* Tour through Scotland, in 1772.

" On returning into the city, I called at
" *Mr. Braidwood's Academy* of *Deaf* and
" Dumb. — This extraordinary profeſſor
" had under his care a number of young

* As Lord Monboddo's Treatiſe is a chain of arguments, and as other proofs in ſupport thereof are interwoven with the above extracts, I have taken the liberty to adduce from the mixture ſuch parts only as immediately relate to the point in hand, viz. of giving ſpeech to *naturally* or *eventually* deaf perſons, and ſuch as are eſſential to the propoſed purpoſe of this publication.

" per-

" perſons, who had received the *Prome-*
" *thean* heat, the *divine* inflatus, but from
" the unhappy conſtruction of their organs
" were (until they received his inſtruc-
" tion) denied the power of utterance:—
" every idea was locked up, or appeared
" but in their eyes, or at their fingers
" ends, till their maſter inſtructed them in
" arts unknown to us, who have the fa-
" culty of hearing.—Apprehenſion reaches
" *us* by the groſſer ſenſes;—*they* ſee our
" words, and our uttered thoughts become
" to them viſible: our ideas expreſſed in
" ſpeech ſtrike *their ears* in vain; *their*
" *eyes* receive them as they part from our lips:
" they conceive by intuition, and ſpeak by
" imitation.—Mr. Braidwood firſt teaches
" them the letters and their powers, and
" the ideas of words written, beginning
" with the moſt ſimple; the art of ſpeak-
" ing is taken from the motion of his lips,

" his words being uttered *ſlowly* and *diſ-*
" *tinctly*:—When I entered the room, and
" found myſelf ſurrounded with numbers
" of human forms, ſo oddly circumſtanced, I
" felt a *ſort of anxiety*, ſuch as I might be ſup-
" poſed to feel had I been environed by an-
" other order of beings:—*I was ſoon relieved*,
" by being introduced to a moſt angelic
" young creature of about the age of *thir-*
" *teen*. She honored me with her new ac-
" quired converſation, but I may *truely* ſay,
" I could ſcarcely bear the power of her
" piercing eyes: ſhe looked me through
" and through: ſhe ſoon ſatisfied me that
" ſhe was an apt ſcholar: ſhe readily ap-
" prehended *all* I ſaid, and *returned an-*
" *ſwers with the utmoſt facility*. She *read*,
" ſhe *wrote* well. Her reading was *not* by
" rote. *She could cloath the ſame thoughts*
" *in a new ſet of words, and never vary*
" *from the original ſenſe*. I have forgot

" the book ſhe took up, or the ſentiments " ſhe made a new verſion of, but the effects " were as follows:

" *Lord Bacon* has di-
" vided the whole of
" human knowledge,
" into *Hiſtory — Poetry*
" — and *Philoſophy*,
" which are referred to
" the *three* powers of
" *Mind, Memory — Ima-*
" *gination* — and *Rea-*
" *ſon* *.

VERSION.

" *A Nobleman* has
" parted the total of all
" Man's Study and Un-
" derſtanding, into *an*
" *Account* of the Life,
" Manners, Religion,
" and Cuſtoms of *any*
" *People or Country* —
" *Verſe* or Metre — *Mo-*
" *ral or Natural Know-*
" *ledge*, — which are
" pointed to the *three*
" Faculties of the *Soul*
" or Spirit: — the *Fa-*
" *culty of remembring* —
" *Thought* or Concep-
" tion — and *Right*
" *Judgement*.

" I left *Mr. Braidwood*, and his pupils, " with the ſatisfaction that *muſt reſult* from

* " This was read by *another* young lady, but that " which I heard was *not leſs* difficult, nor leſs *faithfully* " *tranſlated.*" Pennant.

" a reflexion on *the utility of his art, and*
" *the merit of his labors*, who, after receiv-
" ing under his care, a being, that *ſeemed*
" to be merely endowed with a human
" form, could produce the *divina particula*
" *auræ* (*latent*, and, but for his ſkill,
" condemned to be *ever* latent in it); and
" *who could reſtore a child to its glad parents*,
" with a capacity of *exerting its rational*
" *powers*, by *expreſſing* ſounds of duty,
" love, and affection."

Pennant's Tour through Scotland, Vol. III. p. 256.

Copy

Copy of the *Form of Prayer*, taken from the mouth of the child (who *had been* dumb) mentioned in p. 150.

" O God! pardon all my ſins, make *me* " *good* and holy;—bleſs my *father* and my " *ſiſter*, and all my friends:—keep me " from all evil, ſin, and danger, and take " my ſoul to heaven when I die, for Jeſus " Chriſt's ſake! Amen!"

" A *ſpe-*

A *ſpecimen* of the degree of perfection in written language, to which the naturally *deaf* are capable of arriving.

Written by a *deaf* pupil of Mr. Braidwood's without aſſiſtance or amendment.

"On ſeeing GARRICK act.

"When Britain's *Roſcius* on the ſtage ap-
"pears,
"Who charms all eyes, and *(I am told)*
"all *ears*,
"With eaſe the various paſſions I can trace,
"Clearly reflected from that wond'rous
"face;
"Whilſt true conception, with juſt action
"join'd,
"Strongly impreſs each image on my
"mind:—

"What

" What need of ſounds, when plainly I
" deſcry
" Th' expreſſive features, and the ſpeaking
" eye?
" That eye, whoſe bright and penetrating
" ray
" Doth *Shakeſpear's* meaning to my ſoul
" convey:
" Beſt commentator on great Shakeſpear's
" text!
" When *Garrick* acts, *no* paſſage ſeems per-
" plext.

" C. S."

N.B. The above lines appeared in ſome of the London News-papers and Magazines of the time, viz. about the end of the year 1768.

SKETCH

SKETCH

OF

A Plan for Perpetuating, and Extending the Benefits of the beforementioned important Art.

FIRST,

THAT (in imitation of the gracious example of HIS MAJESTY) a ſubſcription be opened, for the purpoſe of providing a fund for a public charitable inſtitution.

SECONDLY,

That the ſum ſo ſubſcribed be lodged in the hands of reſpectable bankers, or others, in the different parts of theſe kingdoms, until

until called for by order of the governor and directors.

THIRDLY,

That a Governor be nominated by HIS MAJESTY, and a number of Directors choſen by the Subſcribers, for the management of this ſtock.

FOURTHLY,

That when a ſum ſufficient for the execution of this Plan ſhall be raiſed, the Governor and Directors ſhall immediately take the moſt effectual meaſures for eſtabliſhing a *public Academy* for the purpoſes herein ſpecified.

FIFTHLY,

FIFTHLY,

That, in order to prevent the intereſt from being miſmanaged, or becoming a ſinecure, no part of the fund to be applied but by written ſpecial order from the Governor.

SIXTHLY,

That no perſon be admitted to partake of the benefits of this eſtabliſhment but ſuch objects as, upon application, ſhall receive a ſpecial certificate of admiſſion from the Governor and Directors.

SEVENTHLY,

That as ſoon as it ſhall appear that a ſufficiency will be provided, ſuch a number of ingenious young men as may be deemed neceſſary ſhall be qualified, and contracted with, without loſs of time, as *Aſſiſtants*, and

and *Succeſſors*.—And the benefits of this inſtitution ſhall be imparted to a certain number of young perſons *as ſoon as poſſible*.

FINIS.